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SUMMARY OF NEWS.

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Politics of Europe.

Letter from St. Petersburg.—The BREMEN JOURNAL of the 30th April has a long and curious letter from St. Petersburg, dated the 26th March (with the respectability of the source of which the Editor of the Paper declares himself well acquainted), that contains much valuable information with respect to the condition and views of Russia.

The belief in War (says the writer) has become so universal here, that no one entertains any doubt on the subject; but with this belief is associated the universal conviction that we shall fight because we are obliged to fight. . . . Russia has taken every step to preserve peace, and acting only with this view it has accepted every mediation of the Great Powers, which from her power she might dispense with. But the immense expence which a great army requires in time of peace begins now to be essentially felt by us. We bear thereby all the burdens of war without enjoying the slightest of the advantages which war brings with it—Such a condition becomes at length insupportable, and we are come to that pass. Had it not been for the personal sentiments of Alexander, the cord would long ago have snapped by which the bow was kept at the stretch. To the sacred wish of preventing the shedding of streams of blood of guilty and innocent victims, many of our provinces have to ascribe the painful situation in which they now are. . . . The war footing on which it was necessary to place our army, required immense sums. The procuring of horses, the purchasing carriages, &c. and the whole material in the North of the Empire would have been a folly—The purchase of every thing therefore took place in the south of the Empire—But it became necessary to procure the ready money in the North, and particularly in the capital—Hence the diminution of ready money here as well as in the other trading towns of the Baltic, which begins to be very prejudicial to our exchange, and has already been productive of several considerable bankruptcies. Livonia, Courland, Esthonia, and the Ukraine used to be the granaries of Russia and of a considerable part of the rest of the world. The towns of Riga, Leibau and Revel drew immense sums for corn into the country and circulated them in the interior. By one of those singular circumstances that influence so much the political welfare of States, the last harvest was not only inadequate for the usual sale, but it was necessary to make considerable purchases for the supply of the capital in other countries, particularly in Dantzic and Elbingen. Unfortunately this last winter, which has almost deprived us of the most essential necessity of the north, the blessed snow, promises no better harvest for the coming year, and we already see frequent corn speculations beginning in a sense opposite to those of former times, that is, for considerable importation instead of exportation. . . . All these circumstances fill the whole nation with the most fervent desire that the war would begin as soon as possible. Never doubting of victory for a moment, the Russian looks forward to the passing of the army over the Pruth as the means of being liberated from the necessity of supporting himself such enormous masses of troops at such enormous expence.—He is convinced that the uncommonly high price of grain will quickly fall when the enormous deliveries are no longer necessary which our numerous divisions require. . . . Our Cabinet has perhaps shewn too great moderation, and dedicated the means use-

lessly to an expensive state of peace, which must now be exchanged for a state of war. But be not alarmed for the issue. We want nothing to make the Osmons repent the mad intoxication into which their blindness has precipitated them. Our armies must be the first in the world, when we take alone this highly important circumstance into consideration, that they have already by the uniform confession of all the Chiefs, been more than eight months trained for *la grande guerre*, and their manœuvres are without end. Besides they are in want of nothing; they are provided with every thing that an army can possibly want, and the numbers of all the battalions and squadrons are full; a circumstance not always observed in the Russian armies. Add to this the hatred, nay, the actual fury which is not to be described, with which the very name of the Osmons is heard by the soldiers, and the desire with which he burns to give vent to this rage by facts; add also the feeling which animates the nation of the justice of their cause and the necessity for their entering on this war, and forget not that the almost deified Alexander has promised to be present with army when the first cannon shot is fired. . . .

The longing with which the return of M. de Tatitcheff is expected here is not to be described. The camp equipages of our Grand Princes have been sent off to Minsk, as they intend to march with the Guards. The Emperor himself takes almost no equipage with him from home; it is placed in readiness for him with the army. . . .

The last Numbers of the MORNING CHRONICLE which reached us do not hesitate to say that the marriage of his Majesty the King of Great Britain with a Danish Princess, which has lately been the subject of conversation, reduces itself merely to a projected marriage of England with the Danish Sound, and this declaration produces a great sensation here. We can hardly believe that England can entertain other than friendly sentiments towards Russia; for the interest of these States is so intimately connected with each other.—Ought a marriage of Russia with the Dardanelles to be actually dreadful on the banks of the Thames?"

These extracts contain some of the more prominent points of this letter. Our readers will observe that the distress of Russia, which some of our Journalists considered favourable to peace, are in a great measure occasioned by the immensity of the preparations for the war. Are all these expences to be thrown away? Can Russia afford to make such a sacrifice? Dare Alexander baulk the wishes of his nation? It hardly requires the gift of prophecy to predict the fate of the Russian Sovereign who should attempt, after these preparations, to march back his troops to the north without fighting.

Portugal.—The return of the King of Portugal from the Brazils, one of the immediate consequences of the late Revolution, has given rise to a dilemma, of which the results cannot yet be calculated. The residence of the King and Court at Rio Janeiro for upwards of twelve years, had completely changed the aspect of the Brazilian provinces, and developed the resources of that fertile country. The presence of a Sovereign among them was highly flattering to the natives and European settlers, whilst the favours he had an opportunity of bestowing served also as an additional bond of attachment. The comparatively prosperous state of agriculture, aided by an active trade, had besides greatly contributed to the accumulation of wealth, whilst at the same time the intercourse of foreigners, and the important events occurring in the countries contiguous

to the Brazils, had excited among the inhabitants a restlessness and a spirit of inquiry, both novel and ominous. Notwithstanding the debasement of the Government, the situation of the people at large was greatly improved. They felt not the ravages of a long and exhausting war, and the genial climate and rich soil compensated for many of the abuses to which they were subject. The power of hungry Pro-consuls was besides removed, and redress, in all cases, at hand. In short, the social state of the Brazilians, although very defective, was infinitely better than that of their European brethren, and of this they were fully sensible. Hence the Revolution in Portugal was hailed in the Brazils with the utmost enthusiasm. It was the harbinger of good to the whole Portuguese nation, whatever was the elime in which any part of it was placed. Congratulations, both spontaneous and expressive, were forwarded to the Cortes assembled in Lisbon;—every province, however distant and remote, acceded to the plan of a new Constitution, embracing all. The Cortes of Portugal, true to the principles which had brought them together, observed, in the mean time, the utmost delicacy. They did not think of even advising, much less of dictating. Convinced that the Brazils had a right to be happy, and to enjoy all the benefits of which their situation is susceptible, they waited the manifestation of public feeling there, and only urged the sovereign to return to the land of his ancestors. The elections to the General Cortes were enthusiastically made in all the Brazilian provinces, and the Deputies, as fast as they could arrive from such a distance, took their seats in the National Congress.

The new organization produced consequences which had not been foreseen. The Prince Regent, who had been left at the head of the Government in the Brazils, gradually found himself divested at the greatest part of his authority, and his Government so clogged as not to be able to proceed. The fact is, the provinces preferred recurring to Lisbon for all they wanted, rather than to Rio Janeiro; because the former medium was most expeditious and efficacious, as Lisbon was the real seat of power, and there also were their Representatives, the men in whom they placed their confidence. Hence the greatest confusion ensued, and it was not long before the Prince Regent laid before his father the humiliating situation in which he was placed. He informed his father and the Cortes, that the Brazilian provinces refused obedience to his Government, withheld their contributions, and consequently that his treasury was exhausted, and he called for the adoption of some remedy.

This letter from the Prince Regent, for the first time, brought the Brazilian question, in its distinct form, under the consideration of the General Cortes, and on the 21st of last August, the Committee, to whom the whole had been referred, gave it as their opinion, that in consequence of the new arrangements of Juntas, or Local Assemblies, instituted in each of the Provinces, the presence of the Prince in the Brazils was not only unnecessary, but productive to him of unpleasant and even indecorous results; consequently, that he ought to return. This opinion arose out of and was founded on the application of the Prince himself, supported by the awkward dilemma into which affairs had been brought by the new order of things, to which the Brazils had voluntarily acceded, without perhaps reflecting on the difficulty of legislating in Europe for a country situated in America, and of establishing institutions equally efficient and productive of good to both. The situation, however, of things that had given rise to the Prince's complaint, could not be remedied in any other way than in that adopted, without undoing the whole the Brazils had done in becoming partakers of the expected benefits arising out of the Revolution in Portugal. Rio Janeiro, had, in fact, naturally become the capital only of its own Province, the same as Pernambuco, Maranhão, &c., of which, collectively, the Central Government had now changed to Lisbon. For one to have acknowledged a supreme power emanating from Rio Janeiro, would have been a violation of the compact by which all were associated with Portugal. This was a collision that had only one remedy. It was necessary either to withdraw the Brazilian Deputies from the Cortes, or the Prince Regent from the Brazils. No alternative was left. The first was impos-

sible, without committing a positive act of injustice; and the second, at the time it was resolved upon, seemed to be conformable to the wishes of all the Brazilian provinces, as they had of themselves disavowed the supremacy of Rio Janeiro, and severally notified this their determination to the General Cortes, in which they had their own Representatives.

Such has been the origin of the schism that has already commenced to shew itself in some parts of the Brazils, and which gave rise to the Manifesto of St. Paul's, the only paper that has yet reached Europe in the tone of complaint, and which having had a local origin, can only be construed into the expression of local sentiments. How far they will be approved of and adopted by the other provinces, time alone can shew. This is the first embarrassing circumstance the General Congress of the United Kingdoms of Portugal have hitherto met with in the progress of their labours; and they have acted consistently with the principles they have uniformly professed. They have declared it to be their wish to promote the happiness of the Brazils, as well as their own, and if the plan adopted has been hasty or injudicious, let a new one be devised. The liberal party in Portugal acknowledge the principle, that no human wisdom can unite what nature has disunited, and that if the provinces of the Brazils sincerely feel and declare that nothing but a total independence can satisfy their wants and wishes, they have a right to judge for themselves. The sentiments already avowed in his place on the subject, by so patriotic and enlightened a Member as M. Fernandez Thomas, do honour to his own judgment, and elucidate the principles by which he and his colleagues act, more than any thing that has yet taken place in the General Cortes. The Brazils have evidently a right to judge for themselves, and when they come deliberately to commune with each other on a subject on which their future welfare depends, if it should be the opinion of the whole or major part of them, that they ought to become independent, it is very clear they will experience no threats of blockade from the Cortes of Portugal, although it will no doubt excite the keenest pain should anarchy and desolation mar the bright prospect already opened on the Brazils.—*Morning Chronicle.*

Present Distress.—Abundance of every kind of agricultural produce is said to occasion the present distress. Of one thing we are certain, which is, that there is abundance of agricultural resolutions! Whether these are to be classed with the other too luxuriant crops from which such mischief arises, we know not: we are only certain they do not counteract the evil; and let but a few more such genial rains as those of yesterday fall in their due season, and little doubt have we that grain of native growth will be yet cheaper. The resolutions all go to impede the introduction of foreign corn, or clog its importation with duties. But do any of them prove that the present unremunerating price is owing to foreign grain, against which our ports have now been shut for three years? Does the present evil spring from foreign corn? If not, are not the resolutions providing for a future and contingent evil, that may, in fact, never occur? We insert in this day's journal the resolutions of Sir Thomas Lethbridge, a very respectable country gentleman. They are as good as any other resolutions—that is, they are none of them good for anything.

Drury-Lane Theatre.—The *Siege of Belgrade* was repeated on Saturday night at this theatre to a full house. The farce of *Modern Antiques* was announced in the bills to follow the opera. But when the curtain rose for the commencement of the afterpiece, Miss Smithson appeared for her usual character in *Monsieur Tonson*. The audience remained silent until Messrs. Cooper and Barnard made their appearance, when loud hissing, and the usual indications of disapprobation, immediately commenced: upon which Mr. Cooper, coming to the front of the stage, said.

"Ladies and Gentlemen,—I am totally at a loss to conceive the cause of your displeasure. Have not bills been posted in front on the theatre, announcing the partial change of character? It is utterly impossible that the farce of *Modern Antiques* could be performed without the assistance of Mr. Munden, who is confined to his bed by a sudden attack of the gout."

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A considerable portion of the audience seemed disposed to consider this explanation satisfactory, but the number of persons who thought differently were still sufficient, by the expression of their dissatisfaction, to convert the performance, which was resumed upon the conclusion of Mr. Cooper's address, into dumb show. After a short interval, therefore, this gentleman came forward a second time, and, as soon as silence was obtained, repeated what he had before said, assuring them, upon his honour, of its truth. He therefore wished to know what they would have him do? (*cries of "go on."*) The performance was then again resumed; but still the noise, now wholly confined to the gallery, continued. After a short time, Mr. Elliston, having been repeatedly called for, came forward, apparently labouring under indisposition, and addressed the house as follows;—

"The public apology made by Mr. Cooper has been received by the sensible part of the audience. (*great disapprobation.*) Is this conduct proper, thus to endeavour to injure the property of the theatre, without any cause? It is most improper. (*increased confusion, and cries of 'no reflections.'*) I do not mean to cast reflections; but can I prevent the dispensations of Providence? Can I bring Mr. Munden here from his bed of sickness? As soon as it was ascertained that he could not play, it was publicly announced, and a better farce substituted. (*a voice in the gallery said why make distinctions? aluding we believe to the exclusion, in consequence of the alteration, of Miss Copeland*) I make no distinctions. I repeat, that a better farce has been substituted. You have already had two apologies for the change; you have now a third; can man do more? However, if this does not satisfy you, leave the house, you who are riotous, and your money shall be returned to you. (*applause.*) Has not illness been allowed as a good plea in every theatre in the world, and will it be denied to me? (*no, no.*) Is this the fair play I am to expect at the hands of a British audience? No man can tell when a dispensation of Providence may occur; and why, therefore, when it does, should it be necessary for me to come forward? It was by the merest accident that I happened to be here this evening; and would it not have been very hard, had I been away, to have interrupted the performance, because that had taken place which no man could prevent. Gentlemen, press not too heavily upon a fallen man." (*no, no; enough; go on with the performance.*)

The humble tone which pervaded the latter part of this address completely succeeded in removing the unfavourable impressions which its inauspicious commencement was calculated to create. The audience recovered their good humour; tranquillity was restored; and *Monsieur Tonson* proceeded without further interruption.

Pedestrianism.—A singular feat of pedestrianism is now performing on the Regent-road, North Shore. A man, whose name we have not been able to ascertain, has undertaken to walk backwards for three successive days, in 12 hours, the enormous length of 38 miles a-day, being upwards of three miles an hour. About twenty minutes past seven on Monday morning, he commenced his undertaking, and completed the immense distance of 39 miles at ten minutes past seven in the evening. Yesterday morning (Tuesday) about five minutes after seven, he renewed the arduous task; and although the day was unusually warm for the season of the year, and the interruption, from the concourse of people assembled to witness his undertaking, considerable, he completed his performance about six minutes before seven. This morning, (Wednesday, the 1st of May,) about the usual time, he resumed his task.—*Liverpool Courier.*

Dover, May 15.—Their Royal Highnesses the Prince and Princess of Denmark disembarked from the yacht into the Custom-house boat, which brought them into the Harbour about nine o'clock. On entering the Pier, and as the boat passed along the Heads, the most enthusiastic cheers of nearly 500 persons greeted their arrival, the Bands playing "God save the King."—On reaching the Crosswall-stairs, they were received by Sir Charles Smith, C. B. of the Royal Engineers, the Commanding Officer at this place, and a Guard of Honour of the 3d Buffs, under the command of Major Maclay; the guns at the heights and small cannon placed upon the parapet of the Custom-house firing a royal salute.

"Mr. Wright, of the Ship Hotel, having provided a coach and four to receive their Highnesses on their landing, they were handed to it, and driven to the Hotel, escorted by a party of the 9th Lancers, amid reiterated cheers from the populace: indeed the Royal Visitors could not have received a more cordial welcome; but the effect of the scene was entirely lost by the lateness of the arrival.

"At an early hour this morning, the Crown Prince, accompanied by the Danish Ambassador and Sir Charles Smith, went to the Castle, and inspected the under ground works and fortifications. In the mean time, the band of the 3d Buffs having been stationed under the windows of the Ship Inn, quay side, commenced playing several airs, when the Princess came to the window, and remained some considerable period, beating time to the music with her hand, and a gentle movement of her head; between the airs of "God save the King," "Rule Britannia," and the "Copenhagen Waltz," the Princess was saluted with three distinct rounds of huzzas, which she acknowledged in the most affable manner by bowing many times. On the return of the Prince from the Castle, several officers and persons of distinction were introduced, among whom was the Mayor, Deputy Mayor, and Town Clerk, who were most graciously received, their Royal Highnesses conversing with each individual in the most condescending manner.

"At eleven o'clock their Royal Highnesses and Suite, accompanied by the Danish Ambassador and Suite left the Hotel in five carriages for Canterbury, amidst the cheers of an immense multitude and the firing of cannon from the Heights and Custom-house."

Drury Lane Theatre.—On Saturday evening (May 18), the comedy of *John Bull*, a Concert, and the farce of *Two Strings to your Bow*, were presented in aid of the fund for the relief of the suffering Irish. On this occasion Mr. Johnstone re-appeared on the stage in the character of *Dennis Brulgruderry*, in which he left it; Mr. Downton played *Job Thornberry*, after a long absence from the London boards; and Signor Ambrogetti added his services to those of the whole vocal company of the establishment, to render the musical attractions of the evening complete: yet we are sorry to say that the pit was not more than three parts filled until half-price, the dress circle was thinly attended, and the upper boxes almost empty. Whether the full houses attracted by the King's visits to the theatres this week had exhausted the play-going public, or whether the disgust which the name of *John Bull* now excites in honourable minds operated to the prejudice of the comedy, we cannot tell; but we are exceedingly sorry for the result, not only as affecting the fund, but as a vexatious disappointment to the manager and performers who came forward so liberally on the occasion. Mr. Johnstone, however, has received with as ardent a greeting as could have proceeded from the most crowded house; cheers, and waving of hats, followed by long and deep peals of applause, proved the vivid recollection of his past excellence, and the sympathy which the audience felt for the peculiar motives which induced him to come again, for once only, before them. His performance, excepting that his utterance was impaired by the loss of teeth, was as rich as we have ever seen it; and he sung the account of the family misfortunes of *Dennis Brulgruderry*, at the end of the play, with a quiet humour, in which he has no equal on the stage. The applause which followed his departure was most cordial, and it was long before it died away. Downton also was extremely well received, and played *Job Thornberry* in general with great adherence to nature; but he should beware of a snappish and tricksome style which country audiences may admire more than the full round tone and straightforward manner in which he excels every one else, but which will not please so well his judicious admirers. In the Concert which followed Ambrogetti gave his celebrated scene of instruction to the orchestra from *Il Fanatic per la Musica* in his most lively and whimsical manner; and Braham sang "Robin Adair" in his most pure, simple, and affecting style. All the performers were received with unusual expressions of hearty approbation; as if the audience were anxious to make up in warmth for the paucity of their numbers.

—Tines.

French Elections.

Paris, May 24.—When the poll at the Electoral College commenced, the JOURNAL DES DEBATS ceased to make any observations on the elections going forward. The result of the collected votes of the several colleges for the first class, being now ascertained, this paper endeavours to demonstrate by reasoning that the numerical advantage has in fact been obtained by the Ministerial party. For our part we prefer demonstration by numbers. Let us therefore contrast the votes obtained by the members of that party with those given to the Opposition.

Hernoux,.....	380	Mestadier,.....	133
Chauvelin,.....	255	Durand-Durepaire,.....	155
Canmartin,.....	162	De Meynard,.....	150
Abusson Soubrebois,.....	92	Maine de Biran,.....	129
Cassaignoles,.....	162	De Genis,.....	78
Lainé de Villeveque,.....	116	Théan de Biran,.....	136
Alexandre Périer,.....	156	Duplan,.....	166
Saulnier,.....	169	Durand-Fajon,.....	358
Raulin,.....	160	D'Hauteroche,.....	200
Danse-Renault,.....	204	Caizergues,.....	170
Trochou,.....	221	Corbiere,.....	282
Le Comte de la Rochefoucault,.....	276	Gariner Dufongerais,.....	169
Bignon,.....	113	De Lacaze-Jousselin,.....	85
Voyer d'Argenson,.....	65	Lebichu de Champavin,.....	166
Le Comte Lapoye,.....	169	Le Tissier,.....	301
Bnjaut,.....	343	Le Comte d'Effiat,.....	222
Gilbert de Voisins,.....	217	Crignon d'Anzouer,.....	250
Le Général Gérard,.....	150	Thibout de Puisac,.....	160
J. Laffitte,.....	819	Le Comte d'Orglande,.....	176
Casimir Périer,.....	824	Legouidec,.....	114
Gevandan,.....	845	Boucher,.....	192
Benjamin Delessert,.....	691	Baron d'Anthès,.....	175
Claude Salieron,.....	665	Delhorne,.....	209
		Delphin,.....	300
		Lapanouze,.....	371
		Leroy,.....	245

Total No. 7854

Total No. 5177

From this statement it is pretty evident that the twenty three Constitutional Members are returned by nearly 3000 votes more than the 26 Ministerial Members, although the latter party had the support of Government, the Presidents and Masters of the Colleges, and indeed the influence of all the officers, from the Prefect to the Gardener in their favor.

The election in the Colleges of the Departments may perhaps be advanced against this statements. We will therefore state in detail the member of suffrages squeezed not of what is called the peculiar right of the first class.

The twenty-four Ministerial Members returned by the Great Colleges are MM. de Berbis; Brennet, Augier du Chesand, Chilhaut de Larigandie, Mirandole, du Pavillon, de Flamarens, de Galard, Sarret de Cousergues, Dalzon, de la Vienville, Duplessis-Grenedan, Tregomain, de Perceval, de Rochemore, H. de Longueve, Rocheplatte, Kergorlay, Borel de Bretzel, Gontaud-Biron, Charancay, Lefère de Maisons, Pavy, Gillet.

The nine Members elected by the Opposition Party of the Grand Colleges are MM. Ternaux, Gaspard Got, Tripier, Alexandre de Laborde, le Général d'Anthouard, Etienne, G. Lafayette fils, Kœcllin, Clerc-Lassalle.

In calculating the number of votes obtained by Members elected on both sides, it appears that the Ministerial party did not obtain more than 4000, while the Opposition Members were chosen by upwards of 8700, and it is well known that particularly in the Great Colleges is Ministerial influence is used: it is there that our adversaries are said to be most numerous.

After these plain statements it is self evident that in the Great as well the Lower Colleges, the votes in favor of the Opposition are much more numerous than those Ministers have gained. It follows hence that if the whole body of Electors of the first class were united into one college, there would not have been a single Ministerial Member chosen. We may judge from this whether the system at present adopted by Ministers be approved by the Nation. It is to be remarked that in many of the Great Colleges several Electors of the opposition party are believed to have declined presenting themselves at the poll.

It is time that of the 82 members recently chosen our adversaries have obtained more votes than ourselves; but we find the party to the left supported by many voices in comparison to its force in last session. Of old members, its loss has been much less considerable than that of the party to the right. This is easily ascertained by the following list of members not returned for the ensuing sessions.

MM. Anglés père, Voysin de Gartempe, Verneilh de Puyrazeau, Barbary de Langlade, Lagrange, Leloug, de Moutcaim, de Floriac, de

Boisgelin, Legrave rend, Tréhu de Monthierry, Brun de Villeret, de Gonin-Moisant, Vallée de Nully d'Héricart-de Thury, de Broglie, Delanway, Drnet-Desvaux, de Serre, Moll de Gotton, Corcelles, de Chambost, Condert, Bellart, Breton, Olivier, Bonnet, Lebrun, Quatremere de Quincy, Moriseet, Andraut et Jard-Panvilliers.

Mr. Perry's Library.

PART THE THIRD—SECOND DAY.

There were rare doings at Evan's Rooms yesterday.—The Giant Collectors were indeed refreshed, and the spirit manifested to possess the early printed poetry was more ardent than ever.

Phillis and Flora, the sweetest and civil contention of two amor- ous Ladies, 1598,.....	£ s. d. 11 11 0
Peersons Motects, or grave Chamber Musique, containing Songs of Five Parts, some full, and some verse and choras, all fit for voyces and vails.....	1 19 9
Peyton's Glasse of Time, in the two first ages, a Poem, 1629.....	7 7 0
Passion of a Discontented Mind, a Poem, 1621,.....	3 4 0
Picke's Banquet of Pleasure, furnished with choyce Love- Posies, Songs, Satyrs, Epigrams, &c. 1639,.....	6 7 6
Pills to Purge Melancholy, 1661,.....	5 0 0
Pasquil's Palmodia, and his Progress to the Taverne, with a Plesant Pint of Poetical Sherry, a Poem,.....	2 14 0
Pasquil's Mad-cappe, throwne at the Corruptions of these Times, a Poem, 1626,.....	8 0 0

In this day's sale is included Robinson's Handful of Pleasant Delites —an unique Gem in the poetical department, and endeared to us by the allusion in the first poem to one of the songs of Ophelia in Hamlet—when the frantic maid is strewing flowers: "There's rosemary, that's for remembrance."—This volume was once the property of Col. Byng. It was purchased by Mr. Perry at the sale of the library of the Duke of Marlborough; also a most curious, valuable, and extensive Collection of Prynn's Publications, collected with great industry, and considerable expense, by the late Mr. Perry, and chronologically arranged, in 21 vols. —Mr. Evans observes, this extremely interesting and very valuable Collection of Prynn's Historical and Miscellaneous Publications, is highly, deserving the attention of Public Libraries, and Collectors of English History. The indefatigable industry, profound research, the multifarious and extensive erudition, the acute and legal knowledge of Prynn were employed in discussing every question of Domestic Policy, and constitutional History. When Prynn does not convince, he always send away his readers with enlarged knowledge. His works abound with recondite learning; and Illustrations frequently gathered from Unpublished Records, and throw great light on our early History, and on the controversies and events of the Civil War. Their merits are equally attested by his persecutions by Laud and Cromwell, Clarendon's praise, and his appointment on the Restoration to be Keeper of the Records in the Tower. Such a Collection has not occurred in any sale for several years.

English Character.—The national character of the English is pride, and the meanest of all pride,—*purse-pride*. Even a poor lord is despised; and to increase this fortune, a necessitous peer will condescend to marry into a rich citizen's family. An overweening affection for money, an idolatrous worship of gain, have absolutely confounded the general intellect, and warped the judgment of many, to that excess, that in estimating men or things, they refer always to "What is he worth?" or, "What will it fetch?"—Were we to point out a person and say,—"There goes a good man one who has not a vice,"—he would scarcely be noticed;—but exclaim, "That man is worth 500,000*l*."—and he will be stared at till out of sight. This sordid habit of thinking was finely hit off, by a keen fellow of a neighboring nation, who had carried on business in London and failed. Sitting in a coffee-house one day, where a few wealthy citizens were discussing some money concerns, and observing him very attentive, one person turned aside and said to him, "What's your opinion, Sir, of the matter?" "S'blood, Sir," returned he, peevishly, "what opinion can a man have in this country, who has not a guinea in his pocket?"—This makes good what Mr. Burke says,—"That a merchant has no faith but in his banker; his ledger is his bible; the exchange is his church; the desk his altar, and his money is his god."—*Traveller's Life*.

We have been informed on good authority, that Mr. Sergeant HULLOCK is not likely in future to come this circuit, as he is shortly to become Solicitor-General in the room of Sir J. COPELEY, who will be made attorney General; and Sir R. GIFFORD will be elevated to the Bench, in the place of Baron WOOD, who retires. We also hear that a silk gown has been offered to Mr. BROUGHAM, on the ground of his having been Attorney-General to her late Majesty, but that he has declined accepting it unless a similar compliment is paid to Mr. DENMAN; though he has no objection to receive one, if offered him without reference to his late appointment as principal legal adviser to the late Queen.—*Durham Chronicle*.

PARLIAMENTARY.

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Imperial Parliament

HOUSE OF LORDS, FRIDAY, MAY 17, 1822.

The House met at ten o'clock in the morning, and proceeded in Appeals. Counsel were finally heard in the Appeal "Young and Co. v. Leven."—Judgment postponed.

The Earl of Bristol and the Earl of Lucan took the oaths and their seats.

Leave was given to Lord Stowell to attend the Committee of the House of Commons on Foreign Trade, if his Lordship should think fit.

The Seditious Meetings Amendment Bill, some local and private Bills, were brought up from the House of Commons, by Mr. Denison, Lord Edward Somerset, Sir Edward Warrington, Sir Charles Cockerell, and other Members, and read a first time.

The Silk Lace Duties Bill was read a third time, and passed.

Petitions were presented by the Duke of Gloucester, from the University of Cambridge, against the Roman Catholic Peers Bill, his Royal Highness stating his wish to be understood that he had no opinion upon the subject; by the Earl of Harewood, from Pontefract, and by the Earl of Abingdon, from Abingdon, for the Amelioration of the Criminal Code; by Lord Suffield, two Petitions from Hundreds in Norfolk, complaining of Agricultural Distress; by the Earl Fortescue from Plymouth (object of it not heard); by the Marquess of Donshire, from Belfast, for the Repeal of the Window Tax; and by the Marquess of Lansdown, from Devon, in favour of the Bill Treatment of Cattle Bill. Ordered to lie upon the Table.

The Earl of Limerick gave notice for Monday of moving the commitment of Sir John Milley Doyle's Divorce Bill.

IRISH CORN.

The Earl of DARNLEY, with reference to an idea very prevalent among the farmers in England, and which it would be highly expedient to set aside, namely that Foreign Corn was imported into Ireland and then imported from thence into this country, as Irish corn, wished to ask the Noble Earl opposite whether there was any foundation for such a belief, he (Lord D.) himself not believing that any such practice had taken place.

The Earl of LIVERPOOL said he was as firmly convinced as he could be of any thing of which he had not ocular demonstration that no such practice had taken place, nor was it possible that it could; and with reference to the quantity of grain imported from Ireland he was fully satisfied, from the information of which he was in possession, as no doubt others who had the means of information with regard to those parts of the country from whence the grain came, that the whole of it was derived from the produce of the soil and which he had no doubt would be still more extensive under the proposed modifications of the Corn Laws.

IRISH INSURRECTION ACT.

Lord KING wished to know whether it was intended to renew the Irish Insurrection Act, and if so, whether it was intended to propose the renewal within any period that would allow of that discussion of the subject which its importance demanded?

The Earl of LIVERPOOL said that with regard to the two Bills brought forward at the commencement of the Session respecting Ireland it was not intended to renew the Habeas Corpus Suspension, but circumstances required the renewal of the Insurrection Act, and it was intended to propose a Bill in another place for that purpose very soon after the holidays.

DISTRESS IN IRELAND.

The Earl of DARNLEY adverted to what he had said on Wednesday, respecting the distressed state of a part of Ireland, and wished to know whether the Noble Earl was now prepared to state the date of the first communication from the Government of Ireland respecting an apprehended scarcity or distress in that country? As to the date of the first measure resorted to here for the purpose of relieving the distress in that country, it appeared, now, from the votes of the other House, that it had been brought forward only yesterday, the 16th, by Mr. Goulbourn in the shape of a measure for giving employment to the poor of Ireland. This at least was the first measure of which they had any certain information. It remained for the Noble Earl to state what was the date of the first measure actually resorted to for the relief of the distress, and he (Lord Darnley) would refrain from making any motion upon the subject for the present, in order to ascertain whether the Noble Earl was disposed to give the information sought for.

The Earl of LIVERPOOL said he had no hesitation in giving the information requested by the Noble Lord. The Marquess Wellesley in the course of a few days after he had taken upon him the Government of Ireland, resorted to measure for the purpose of obtaining information as

to the state of Ireland, both politically and with regard to the supply of food. It was found that at that period there was a great abundance of articles of food, and at low prices, and no apprehensions were entertained of any scarcity.—He thought it right here to observe that great delicacy and difficulty were necessarily involved in any question of interfering with regard to the supply of food, as such interference tended to do much mischief by interfering with individual speculations, and enhancing the price of articles of the first necessity. The only measure resorted to in this part of the empire with reference to such a subject, was the measure during the scarcity of 1800, of granting a bounty upon the importation of Grain, and he believed all were now agreed that that measure did more harm than good, as the Grain would have been sold at a cheaper rate, had the bounty not been given. He was aware, of course, as he had before stated, that in 1816 and 1817, relief had been afforded to Ireland, under circumstances similar to the present; and he was fully aware that such a state of distress under peculiar circumstances might exist, as to render it absolutely necessary for Government to interfere; but still it was highly essential that such an interference on the part of Government should only take place when it became unavoidable; and that the measure adopted for that purpose should be resorted to with the greatest caution, and with as much secrecy as possible, in order to avoid that sort of interference which would only tend to interrupt the regular supply of the markets, or to enhance the price of articles of subsistence. It was in this view of the subject that the state of Ireland was looked to, and though it was desirable to avoid all interference on the part of Government as long as possible; yet a strict watch was kept as to the state of that part of Ireland where distress was beginning to appear. It was found that only one article of food, that of potatoes, had failed and that much distress had in consequence arisen in the County of Clare, but it was found, that at the same time, the Oats were used for the purposes of illicit distillation, and there was actually an expectation of grain going in from that County. The distress, however, was at length found to be of that character and extent, that Government were compelled to interfere at the commencement of the month of April, by cautiously and as secretly as possible sending a supply of food, and afterwards supply of potatoes for seed. It had been said on a former evening by his Noble Friend, that the potatoes for seed were sent too late; but he (Lord Liverpool) had obtained the best information upon that point, and he could assure their Lordships, that the potatoes for seed would be in full time during the course of the present month. But whilst he (Lord Liverpool) felt that the Government could not delay any longer the sending a supply for the relief of the distress that existed, he had looked to other sources as a much more eligible mode of relief, and he had with that view encouraged as much as possible the subscription which had been set on foot, and which had been so liberally supported, for the relief of the distress in Ireland. He rejoiced in the liberal and increasing amount of that subscription, not only with a view to the relief of the distress existing in Ireland, in a much better mode than could be adopted by Government; but with the still higher view, that it was of great importance, with reference to the interests of the United Empire, that the population of Ireland should feel, at a period when a portion of them was involved in distress, that all classes of persons in England were eager to come forward with the utmost liberality for the relief of that distress, as nothing could in a greater degree tend to produce a feeling amongst the people of Ireland, that was in the highest degree desirable, than such instances of liberality on the part of the people of England.

The Marquess of LANSDOWN agreed with the Noble Earl in his general principles, with regard to the inexpediency of the interference of Government, in the supply of the markets; but it should be recollected that there was a distinction between the case of a general scarcity and that of the partial failure of a particular article of food. In the present instance the distress had arisen, not from any general scarcity, for on the contrary there was an abundance of grain, but it arose from the failure of one article of food, that of potatoes, and that too in the garden of the peasant, upon which he depended for subsistence, it was in this view that it became essential to afford relief, and he was surprised that the Noble Earl had not given on Wednesday the information which he had now imparted to the House; for though undoubtedly it would be highly inexpedient to interfere with the markets in the case of a general scarcity; yet in the present case under the special circumstance of the partial failure of one article of food, it became absolutely necessary to extend relief to the distress that in consequence existed; and it was with the same feelings as the Noble Earl that he rejoiced in the liberality of those individuals who had so promptly entered into a subscription for the relief of that distress. He highly approved also the Bill brought into the other House for affording employment to the poor of Ireland, and which he knew to be brought forward in unison with the opinions of those individuals who had the best means of information as to what would be the most advisable measures. The fact was, that the poor peasants, whose potatoes had failed, had been compelled to resort for subsistence, to the consumption of their pigs, and their cows, and were left without the means of paying any rent. The landlords, who depended upon their rents were thus compelled to suspend all the works they were carrying on; the

labourers employed in those works were in consequence discharged, and thus the distress was continually increasing, there being no means of employment nor any money circulating. It was undoubtedly, therefore, a wise policy to give the means of employment, which would, of course, have a direct tendency to alleviate the distress. Under all the circumstances, however, and after the information afforded by the Noble Earl (Liverpool), he (the Marquess of Lansdowne) thought it would be impolitic to give publicity to the details of the relief that had been afforded, and therefore he wished his Noble Friend not to persist in bringing forward any motion. He trusted, however, that as in the beginning of the Session the Standing Orders of the House had been suspended, for the purpose of passing coercive measure with regard to Ireland, there would be no hesitation in now adopting a similar course with reference to a measure for relieving the Poor of that country, by affording them the means of employment.

The Earl of DARNLEY said he did not wish after what had been stated, to bring forward any motion upon the subject; but he trusted no time would be lost in passing the Bill alluded to.

Adjourned till Monday.

Petition of the Sugar Refiners.

The following is a Copy of the Petition of the Sugar Refiners of London, presented by Mr. Thos. Wilson, on Thursday (May 2):—

"TO THE HONOURABLE THE COMMONS OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND, IN PARLIAMENT ASSEMBLED.

The humble Petition of the undersigned Sugar Refiners of London.

"Sheweth, That your Petitioners view, with the greatest alarm, the measures now pending in Parliament, for enabling the West India Colonists to send their produce direct to the Continents of Europe and America; and humbly beg leave to submit to the consideration of your Honourable House:

"That the Public and your Petitioners are already debarred under the existing Colonial System, from the use of all Sugar not the produce of the West Indian Colonies; Sugar imported from our Eastern Possessions being virtually excluded from the Home Market, by the operation of the protecting duties.

"The extreme hardship of the proposed measures must, therefore, be apparent; which, while they maintain in full force the provisions, compelling both your Petitioners and the Public to receive their whole supply of Sugar from the West Indian Planter, dispense with all obligation upon him to tender their commodity in return. No security appears to be contemplated for the protection of the British consumer, from whom the Planter will have it in his power to exact what price he pleases, by consigning a very moderate portion of his produce to an American or Continental market. Your Petitioners, therefore, look to your Honourable House for protection against measures, not less irreconcilable with the plain principles of natural justice, than with those of the free and unrestrained system of commerce, by which the supporters of those measures profess to be guided.

"Your Petitioners constituting a large, and they presume to say industrious body of Manufacturers, solicit the indulgence of your Honourable House, while they state that the further diminution of the Home supply of sugar, one avowed object of the proposed measures, cannot fail entirely to destroy the power of your Petitioners to compete with the Foreign Manufacturer, who already possessing the immense advantage of access to almost every market of the globe for a supply of his raw material, will now acquire a further advantage over your Petitioners, by being admitted as a purchaser to the only market from which they are permitted to supply themselves. Lest an idea should be entertained that the British Refineries are of small extent, recent origin, or trivial importance, your Petitioners acquaint your Honourable House that not less than three millions sterling of capital is thus embarked, upon the full faith of the continued protection of Parliament; and in confirmation of their statement of the consideration ever given to their manufacture, by the Legislature, they beg leave to advert to an Act of Parliament, passed in 9. 10. William III. Cap. 23, recognizing the trade of Refining Sugars for Export, as one "very profitable to this kingdom;" and accordingly granting it to the express protection of Parliament.

"Your Petitioners, ever since the restoration of peace, have been strenuously exerting themselves to contend with the foreign manufacturers in supplying different parts of Europe with Refined Sugar; and during the last year alone, no less a quantity of that article was exported to the Continent from the port of London only, than the refined produce of 80,000 hogsheads of Raw Sugar, the whole import into that port in the same year being only 175,910 casks.

"Your Petitioners forbear to enumerate the benefits necessarily resulting from the Sugar Refiners of the Empire to the Revenue, the internal and external commerce of the country, and to that nursery of Bri-

tish seamen—the Coasting Trade; all which considerations will naturally suggest themselves to your Honourable House, when reminded by your Petitioners, that they consume in their processes, and in their exporting packages, many highly taxed articles; that they are large consumers of coals, iron, and copper, and maintain many subsidiary branches of manufacture. But they beg leave particularly to draw the attention of your Honourable House to the circumstance, that in the course of the process of refining Sugar for the foreign markets, an inferior sort, unfit for the purposes of export, is created, which, under the name of Bastard Sugar and Molasses, furnishes no inconsiderable part of the cheap support of the poorer classes of our own countrymen, particularly in the Northern Manufacturing Districts.

"Your Petitioners also desire distinctly to state, and are prepared to prove, if required, that there is not, and for a considerable period of time there has not existed any superabundance of West India Sugar, the produce of the British Colonies; but that, on the contrary, for several years past, the annual supply has scarcely equalled the annual demand.

"Confiding, therefore, in the equity of their case, your Petitioners throw themselves upon the justice and wisdom of your Honourable House for that reasonable protection which alone can prevent their ruin; and pray that these measures may not be permitted to pass into a law, or, if suffered to pass, that such an alteration may be made in the present duties upon East India and other Sugar, as shall allow them to be imported upon equal terms with those of the West India Colonies, and thereby insure to your Petitioners a sufficient supply of their raw material.

"And your Petitioners, as in duty bound, will ever pray."

Poem.—Royal Society of Literature.

Literary Gazette.

While perfecting, with the caution, diligence, and care which so important a measure demands, the forms and constitution of the Royal Society of Literature, the public has learnt from our pages that the Council, to whom these arrangements are committed, proposed certain premiums for poetical, historical, literary, and philological essays; and that the prize for the first composition—"A Poem on Dartmoor," was last year awarded to Mrs. Felicia Hemans. This poem has been printed and distributed among the members of the Institution; and though its tones may resemble only the breathings of the Infant Hercules, it cannot fail to be agreeable to our friends to trace here the commencing steps of an Institution which promises a gigantic existence and extraordinary labours in the Angean Stable of modern literature.

That the copies of Mrs. Hemans's beautiful production are in few hands, is another recommendation of it to our notice; and if we restrain ourselves from quoting it at full length, it is owing to our sense of what is due to the fair author's rights, and to a sincere desire rather to promote her interests than consult our own inclinations.

"Dartmoor," which obtained the prize of Fifty Guinea proposed by the Royal Society of Literature, is printed by order of the Society, and forms a neat quarto of twenty two pages—about 350 lines.

The opening is both skillful and fine:—

Amidst the peopled and the regal Isle,
Whose vales, rejoicing in their beauty, smile;
Whose cities, fearless of the spoiler, tower,
And send on every breeze a voice of power;
Hath Desolation rear'd herself a throne,
And mark'd a pathless region for her own?
Yes! though thy turf no stain of carnage wore,
When bled the noble hearts of many a shore,
Though not a hostile step thy heath-flowers bent,
When empires totter'd and the earth was rent;
Yet lone, as if some trampler of mankind
Had still'd life's busy murmurs on the wind,
And, flash'd with power, in daring Pride's excess,
Stamp'd on thy soil the curse of barrenness;
For thee in vain descend the dews of heaven,
In vain the sun-beams and the shower are given;
Wild Dartmoor! thou that, midst thy mountain rude,
Hast rob'd thyself with haughty solitude,
As a dark cloud no Summer's clear blue sky,
A mourner, circled with festivity!
For all beyond is life!—the rolling sea,
The rush, the swell, whose echoes reach not thee.
Yet who shall find a scene so wild and bare,
But man has left his lingering traces there!—
E'en on mysterious Afric's boundless plains,
Where such, with attributes of midnight reign,
In gloom and silence, fearfully profound,
As of a world unwak'd to soul or sound;

Though the sad wanderer of the burning zone
Feels, as amidst infinity, alone,
And nought of life be near: his camel's tread
Is o'er the portrite cities of the dead!
Some column, rear'd by long-forgotten hands,
Just lifts its head above the billowy sands—
Some mouldering shrine still consecrates the scene,
And tells that Glory's footstep there hath been:
There hath the Spirit of the Mighty pass'd,
Not without record; though the desert-blast,
Borne on the wings of Time, hath swept away
The proud creations, rear'd to brave decay.
But *thou*, lone region! whose unnoticed name
No lofty deeds have mingled with their fame,
Who shall unfold *thine* annals?—Who shall tell
If on thy soil the sons of heroes fell,
In those far ages, which have left no trace,
No sun-beam on the path way of their race?
Though, haply, in the unrecorded days
Of kings and chiefs, who pass'd without their praise,
Thou might'st have rear'd the valiant and the free,
In history's page there is no tale of thee.

Yet hast thou thy memorial. On the wild
Still rise the cairns of yore, all rudely pil'd,*
But hallow'd by that instinct, which reveres
Things fraught with characters of elder years.
And such are these. Long centuries have flown,
Bow'd many a crest, and shatter'd many a throne,
Mingling the urn, the trophy, and the bust,
With that they hide—their shrin'd and treasure'd dust:
Men traverse Alps and Oceans, to behold
Earth's glorious works fast mingling with her mould:
But still these nameless chroniclers of death,
Midst the deep silence of the unpeopled heath,
Stand in primeval artlessness, and wear
The same sepulchral mien, and almost share
Th' eternity of nature, with the forms
Of the crown'd hills, beyond the dwellings of the storms.

Further philosophical reflections on these monuments follow;
and an allusion to some druidical remains on the eastern side of Dart-
moor, brings on a noble description of the rites of these ancient and sa-
vage priests.

But wilder sounds were there: th' imploring cry,
That woke the forest's echo in reply,
But not the heart's!—Unmov'd the wizard train
Stood round their human victim, and in vain
His prayer for mercy rose; in vain his glance
Look'd up, appealing to the blue expanse,
Where in their calm immortal beauty, shone
Heaven's cloudless orbs. With faint and fainter moan,
Bound on the shrine of sacrifice he lay,
Till, drop by drop, life's current ebb'd away
Till rock and turf grew deeply darkly red,
And the pale moon gleam'd paler on the dead,
Have such things been, and here?—where stillness dwells
Midst the rude barrows and the moorland swells,
Thus undisturb'd?—Oh! long the gulph of time
Hath clos'd in darkness o'er these days of crime,
And earth no vestige of their path retains,
Save such as these, which strew her loneliest plains
With records of man's conflicts and his doom,
His spirit and his dust—the altar and the tomb.

From these contemplations our delightful poetess turns to Eng-
land's modern times, when

..... Every breeze
Bore sounds of triumph o'er her own blue seas;
And other lands, redeem'd and joyous, drank
The life-blood of her heroes, as they sank
On the red fields they won; whose wild flowers wave
Now, in luxuriant beauty, o'er their grave.

Many of their opponents were prisoners at Dartmoor—
..... And there were some, whose dreams
Were of sweet homes by chainless mountain-streams,
And of the vine-clad hills, and many a strain,

* In some parts of Dartmoor the surface is thickly strewn with stones, which, in many instances, appear to have been collected into piles, on the tops of prominent hillocks, as if in imitation of the natural Tors. The stone-barrows of Dartmoor resemble the Cairns of the Cheviot and Grampian Hills, and those in Cornwall.—(See Cooke's Topographical Survey of Devonshire.)

And festal melody of Loire or Seine,
And of those mothers who had watch'd and wept,
When on the field th' nushelter'd conscript slept,
Bath'd with the midnight dews. And some were there
Of sterner spirits, harden'd by despair;
Who, in their dark imaginings again
Fir'd the rich palace and the stately fane,
Drank in the victim's shriek, as music's breath,
And liv'd o'er scenes, the festivals of death!

And there was mirth too!—strange and savage mirth:
More fearful far than all the woes of earth!
The laughter of cold hearts, and scoffs that spring
From minds, for which there is no sacred thing,
And transient bursts of fierce, exulting glee,—
The lightning's flash upon its blasted tree!

But still, howe'er the soul's disguise were worn,
If, from wild revelry, or haughty scorn,
Or buoyant hope it won an outward show,
Slight was the mask, and all beneath it—woe.

Mrs. Hemans dwells on this theme, and paints several por-
traits, but in the end leaves particular scenes for the general prospecta
of peace:

It is a glorious hour when Spring goes forth,
O'er the bleak mountains of the shadowy North,
And, with one radiant glance, one magic breath,
Wakes all things lovely from the sleep of death;
While the glad voices of a thousand streams,
Bursting their bondage, triumph in her beams!

But peace hath nobler changes! O'er the mind,
The warm and living spirit of mankind,
Her influence breathes, and bids the blighted heart,
To life and hope from desolation start!
She with a look dissolves the captive's chain,
Peopling with beauty widow'd homes again;
Around the mother, in her closing years,
Gathering her sons once more, and from the tears
Of the dim past, but winning purer light,
To make the present more serenely bright.

Nor rests that influence here. From clime to clime,
In silence guiding with the stream of time,
Still doth it spread, borne onwards, as a breeze
With healing on its wings, o'er isles and seas
And, as heaven's breath call'd forth, with genial power,
From the dry wand, the almond's living flower;
So doth its deep-felt charm in secret move
The coldest heart to gentle deeds of love;
While round its pathway nature softly glows,
And the wide desert blossoms as the rose.

An apostrophe to the barren heath, a prophesy of its culture, and
a pious anticipation of religious rites amid its peopled bowers, are given
in language at once patriotic, pathetic, and poetical. The whole con-
cludes thus:—

Oh! there are loftier themes, for him, whose eyes
Have search'd the depths of life's realities,
Than the red battle, or the trophied car,
Whirling the monarch-victor fast and far;
There are more noble strains than those which swell
The triumphs, Roin may suffice to tell!

Ye prophet-bards, who sat in elder days,
Beneath the palm of Judah! Ye, whose lays
With torrent rapture from their source on high,
Burst in the strength of immortality!
Oh! not alone, those haunted groves among,
Of conquering hosts, of empires crush'd ye sung,
But of that Spirit, destin'd to explore
With the bright day-spring, every distant shore,
To dry the tear, to bind the broken reed,
To make the home of peace in hearts that bleed;
With beams of hope to pierce the dungeon's gloom,
And pour eternal star-light o'er the tomb!

And bless'd and hallow'd be its haunts! for there
Hath man's high soul been rescued from despair!
There hath th' immortal spark for heaven been nurs'd,—
There from the rock the springs of life have burst,
Quenchless and pure! and holy thoughts, that rise,
Warm from the source of human sympathies,—
Where'er its path of radiance may be trac'd,
Shall find their temple in the silent waste.

On a poem crowned as this has been, and snatched as this is from almost private circulation, criticism is bound to be silent, or if it speak, to speak only in the merited language of praise. We are glad to abstain in a single instance from the painful part of our office; and more glad to feel it to be our duty to offer a warm and a cordial tribute of applause to the elegant mind and cultivated taste of a lady whose genius has been so honourably distinguished. That the Institution may improve upon its first decision, and long continue to evolve and reward literary talent in its highest efforts, is a consummation devoutly to be wished. The beginning is at least auspicious; and it is most satisfactory to know that in all human probability the Royal Society, now nearly matured under the fostering protection of our illustrious Monarch, will very speedily take its elevated and powerful station in the moral and literary world, and perform with regularity, according to settled laws, its splendid circle in the sphere which it is so eminently calculated to fill and enlighten. And it is the more gratifying to us to have to this to state; because whispers have been industriously circulated that the design was abandoned—an invention which, like that of His Majesty's having sold the Royal Library, had no other foundation but a wish to asperse a Sovereign whose delight and pride it assuredly is to cherish letters, and promote the best interests of learning and genius.

Chinese Proverbs

Example of the Chinese Proverbs, from Mr. Davis's volume of Novels, &c.

6. Let us get drunk to-day, while we have wine: the sorrows of to-morrow may be borne to-morrow.—13. Questions of right and wrong (with reference to men's characters) are every day arising: If not listened to, they die away of themselves.—17. If there be no faith in our words, of what use are they?—24. Worldly fame and pleasure are destructive to the virtue of the mind; anxious thoughts and apprehensions are injurious to the health of the body.—25. In a field of melons do not pull up your shoe: under a plum-tree, do not adjust your cap, (i. e. by very careful of your conduct under circumstances of suspicion).—27. Time flies like an arrow; days and months like a weaver's shuttle.—30. Though a man may be utterly stupid, he is very perspicacious while reprehending the bad actions of others; though he may be very intelligent, he is dull enough while excusing his own faults. Do you only correct yourself on the same principle that you correct others, and excuse others on the same principle that you excuse yourself.—36. By learning, the sons of the common people become public ministers; without learning, the sons of public ministers become mingled with the mass of the people.—39. Past events are as clear as a mirror; the future, as obscure as varnish.—46. In enacting laws, rigour is indispensable: in executing them, mercy.—47. Do not consider any vice as trivial, and practice it; do not consider any virtue as unimportant, and therefore neglect it.—48. Following virtue is like ascending a steep: following vice, like rushing down a precipice.—55. If you wish to know what most engages a man's thoughts, you have only to listen to his conversation.—66. A man is as ignorant of his own failings, as the ox is unconscious of his great strength.—73. It is not easy to stop the fire, when the water is at a distance: friends at hand, are better than relations afar off.—77. A man's prosperous or declining condition, may be gathered from the proportion of his waking to his sleeping hours.—80. The fame of men's good actions seldom goes beyond their own doors; but their evil deeds are carried to a thousand miles distance.—85. Though the life of a man be short of a hundred years, he gives himself as much pains and anxiety as if he were to live a thousand.—90. The evidence of others is not comparable to personal experience: nor is "I heard" so good as "I saw."—103. Eat your three meals in the day, and look forward to sleeping at night.—113. Speak of men's virtues as if they were your own; and of their vices as if you were liable to their punishment.—117. Mencius said, "All men concur in despising a glutton, because he gives up every thing that is valuable, for the sake of pampering what is so contemptible."—122. Though a poor man should live in the midst of a noisy market, no one will ask about him; though a rich man should bury himself among the mountains, his relations will come to him from a distance.

* "Crape, mortalis, mea donatatus,
Crape, nec plantas alias require,
Sed satur panis, satur et sopor,
Cetera sperne."

City Pleaders.—These places are mere matters of bargain and sale. The late Recorder stepped from one of them into the Common Sergeantship, and from thence into the office of Recorder. Mr. Knowlys, the present Recorder, bought his office of pleader when he was appointed Common Sergeant, and sold it for 1,000*l.* to Mr. Holland. The annual profits far exceed the interest of the money. Though the Corporation, wishing to put an end to such a disreputable traffic, requested Mr. Holland and the other pleaders, in 1804, to give them the preference as purchasers of his place; they all declined.

Newspaper Chat.

Charles II's Mistresses.—I went (says Evelyn) to St. Germain, to kiss his Majesty's hand: in the coach, which was my Lord Wilmot's, went Mrs. Barlow, the King's Mistress, and mother to the Duke of Monmouth,—a brown, beautiful, bold, but insipid creature. (How like some other British King's favourite ladies!)—Speaking of another of this "most religious" Sovereign's Ladies, Mr. Evelyn says, "I now also saw that famous beauty, but in my opinion of a childish, simple, and baby face, Mademoiselle Querouaille, late Maid of Honour to Madame, and now to be so to the Queen." (This was the celebrated Duchess of Portsmouth, who was one of Charles's favourites till his death. The other unhappy woman died, like poor Mrs. Jordan, in a foreign land, without any thing to bury her, after having undergone much misery.)

Paternal Justice.—I went to the Châtelet or prison, where a malefactor was to have the Question or Torture given to him, he refusing to confess the robbery with which he was charged; which was thus:—they first bound his wrist with a strong rope, and one end of it to an iron ring made fast to the wall about four feet from the floor, and then his feet with another rope, fastened about five feet further than his utmost length to another ring on the floor: thus snaped, and yet lying but aslant, they slid an horse of wood under the rope which bound his feet, which so exceedingly stiffened it, as severed the fellow's joints in miserable sort, drawing him out at length in an extraordinary manner, he having only a pair of linen drawers on his naked body. They then questioned him of the robbery (the Lieutenant Criminal being present, and a Clerk that wrote) which not confessing, they put in higher horse under the rope, to increase the torture and extension. In this agony, confessing nothing, the Executioner with a horn, just such as they drench horses with, stuck the end of it into his mouth, and poured the quantity of two buckets of water down his throat, which so prodigiously swelled him, as would have pitied and affrighted any one to see it: for all this, he denied all that was charged to him! they then let him down, and carried him before a warm fire, to bring him to himself, being now to all appearance dead with pain! What became of him, I know not; but the gentleman whom he robbed constantly averred him to be the man; and the fellow's suspicious pale looks, before he knew he should be racked, betrayed some guilt! The Lieutenant was also of that opinion; and told us, at first (for he was a lean, dry, black young man) he would conquer the torture.—Evelyn's *Memoirs*.—Oh! the blessings of a paternal Government! This is the sort of work that is yet to be abolished in Hanover.

Alarming Medical Mistake.—A very painful accident occurred a short time since to an ancient and respectable gentleman of the name of Bull, John Bull, Esquire, of Constitution-place, Little Britain. He had not been in sound health for many years, but within the last five or six, his maladies greatly increased, and of course his sufferings. His old and more regular physicians dying, he fell into the hands of an Irish Impostor (truly a very daring and impudent fellow) from Londonderry, who dosed and bled and even starved him, at a great rate. All however would not do, and Mr. Bull lately grew so much worse, and exhibited so much weakness, that the Doctor ordered him a strengthening plaster. A coat of his, one Gwynn or Wynne, a Welshman,—a dull, pompous, but generally painstaking person,—was to apply this plaster; when, in the agitation arising perhaps from his new employment, instead of a strengthening plaster, he prepared a prodigiously broad blister, which he applied (according to the directions of his Employer) to the patient's "fundamental feature."—The mistake was soon felt; and the old Gentleman's sufferings may be readily conceived; when the fact is known, that in getting off the mock strengthening plaster, much of the poor sufferer's "substance" came off with it; and it has of course left him in a state of high irritation and fever. Mr. Bull's angry expressions on this occasion may be well pardoned: he certainly talked at random,—spoke of the Londonderry Doctor as "a damned infernal scoundrel,"—and treated his new underling Gwynn with as little ceremony, quoting his favourite author at him, as

"A fellow by the Hand of Nature mark'd,
Quoted, and signed, to do a deed of shame!"

The "Great" Duke of Marlborough.—Marshal Ney, when he went over to his benefactor, was denounced as a villain of the first magnitude, and was savagely and unjustly devoted to death, by those very people who can eulogize the Victor at Blenheim as a truly "great" character. Now hear what Mr. Evelyn says of this Hero, when noticing his disgrace in the year 1692:—"Lord Marlborough, Lieutenant-General of the King's Army in England, Gentlemen of the Bedchamber, &c. dismissed from all his charges, military and other, for his excessive taking of bribes, covetousness, and extortion, on all occasions, from his inferior officers.—Note: this was the Lord who was entirely advanced by King James, and was the first who betrayed and forsook his Master. He was son of Sir Winston Churchill.—How extremes have met in this same "Noble" Family! The founder was a sordid miser; not a few of his descendants have been notorious squanderers!"

ASIATIC DEPARTMENT.

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Public Meeting.

The Meeting at the Town Hall yesterday was respectfully attended, and we rejoice to add, that the benevolent purpose for which it was convened, is likely, from its spirited commencement, to be very amply answered.

Sir FRANCIS MACNAGHTEN, the President, opened the Proceedings of the Meeting, with an able and animated Speech on the object that brought them together. We are gratified at being able to add that by a Resolution of the Meeting, this excellent Address is to be printed in a correct form, so that we shall soon have the pleasure of laying it before our Readers, and will not here anticipate it by any imperfect Sketch.

We content ourselves, therefore, with subjoining the Resolutions of the Meeting, and adding thereto a List of the Donations subscribed at it, in the confident hope that it will be swelled by names from every quarter of India in which British hearts are to be found.

1st. Resolved, that the Committee be continued.

2d. That the following names be added to the number:—

L. A. DAVIDSON,	J. W. HOGG,
E. MACNAGHTEN,	EDWARD MOLONY,
J. C. C. SUTHERLAND,	CHARLES BLANEY,
	J. BREENE.

3d. That the names of the following Native Gentlemen be added to the Committee, viz.

RANGOPAL MULICK.	ROOP CHUND ROY.
RAN RUTIAN MULICK.	GOPEE MOHUN DEB.
BOISTUM DOSS MULICK.	MAHARAJ RAJ KISHEN.
HURREE MOHUN TAGORE.	RAGGOO RAM GOOSAUN.
RAJA RAM CHUNDER ROY.	RAMDOLLOL DAY.
LUDLEY MOHUN TAGORE.	RAJ NARRAIN SAIN.
COSSERNATH MULICK.	RUSSUMOO DUTT.
ROOP LALL MULICK.	GOOROO PURSAUD BOSE.
	COSSERNAUT GOPAAL.

4th. That the Committee individually and collectively exert their best efforts in obtaining Subscriptions to the Fund.

5th. That the same when collected be remitted to the Hib-ernian Society in London, to be applied by them to the relief of the Irish.

6th. Resolved that the Speech of the President, Sir FRANCIS MACNAGHTEN, be printed and circulated.

7th. That the thanks of the Meeting be given to Sir F. MACNAGHTEN for his animated Speech and able conduct in the Chair.

List of Subscribers for the Relief of the distressed Irish, throughout the several Provinces of the Kingdom.

Names.	Rs.	Names.	Rs.
Mackintosh and Co.	1000	M. Laureletta,	500
Captain Chas. Paton, ..	32	H. Cavendish,	32
Gopee Kisson Debb, ..	16	W. H. Macnaghten,	200
B. Roberts,	100	E. Molony,	200
Alexander and Co.	1000	Thomas B. Scott,	30
F. Macnaghten,	1000	R. Humphreys,	50
E. C. Macnaghten,	500	John Breen,	200
R. W. Poc,	500	Robert Frith,	100
Davidson and Co.	500	Mr. Kirschoffer,	50
Captain Macan,	300	W. H. Frith,	200
J. W. Hogg,	400	Lieut. W. Burton,	50
R. Macneil,	200	V. Holcroft,	32
Captain Costley,	50	J. A. Penman,	50
Charles Reed,	400	Wm. Denman,	50
John Higginson,	50	W. Smalley,	25
W. Melville,	200	W. P. R. Shedden,	100
R. McClintock,	400	Dr. Gilman,	400
Mercer and Co.	1000	E. Coulon,	32
Russomoy Dutt,	32	An Ex-Lieut. of the 8th	
Boopnarain Sain,	100	R. I. Dragoons,	32

Names.	Rs.	Names.	Rs.
J. O. Fergusson,	50	C. Blaney,	300
B. Fergusson,	500	B. Ince,	100
Chas. K. Robison,	200	Sandford Arnot,	32
John Palmer,	500	M. T. Crisp,	32
E. Brightman,	400	John Buckland,	25
F. Macnaghten,	200	Captain Powney,	100
H. Darwall,	100	Gunter and Hooper,	50
J. D. Herbert,	200	J. S. Buckingham,	100
G. Crow,	60	P. S. D'Rozario,	32

Town-Hall, Calcutta, October 2, 1822.

Dramatic.

The Lovers of the Drama are likely to be much pleased with the Pieces chosen for to-morrow evening's performance at Chowringhee, "THE MIDNIGHT HOUR," and "MY LANDLADY'S GOWN."

In the first, the character of THE MARQUIS is to be done by the Mr. Lovell of a recent play. THE GENERAL by the Captain Cape of the same piece; SEBASTIAN by the Dick Dasha of an earlier performance; and the remaining male characters of NICHOLAS, AMERSON, and MATTHIAS, by veteran supporters of the Stage. Of the females, JULIA is to be personated by Mrs. Francis; CECILY by the Old Maid—and FLORA by one who is constantly improving in her representations.

In MY LANDLADY'S GOWN, the part of SIR PASCAL PARADOX will be done by the Nicolas of the first Piece;—PERCEVAL by the Marquis of the same;—JOCUND by the greatest ornament of our Indian Boards;—DERMOT O'FLINN, by one whose name reminds us of an old Favorite in Looney Macdowell;—MONSIEUR GENIS by the Captain O'Cutler of another occasion; and TIMOTHY BUTTON by the active and indefatigable Sebastian of "THE MIDNIGHT HOUR." Among the Female Characters, LAURETTE is to be undertaken by a name that we do not remember to have seen before;—Mrs. HIGGINBOTTOM is in the hands of the Gentlemen who so successfully represents characters of this description; and BIDDY will be done also by one familiar to the boards.

On the whole, therefore, we may safely anticipate an Evening of much entertainment, and sincerely hope to see a full House, and a delighted audience, to reward and cheer the labours of those who exert themselves to please.

Licensing System.

SIR,

To the Editor of the Journal.

There has not yet been time to ascertain whether the effect of the late vigorous practice, in the case of the Landlord of the Navy Tavern may not be to occasion a secret issue much more offensive than the original disease which was struck in. I should therefore have delayed making any further report on his case, if my attention had not been forcibly attracted to it by the excellent bill which Mr. BENNET has introduced into the House of Commons, and which no corner of the King's dominions more urgently requires than this, because no where is a Licence more liable to be withdrawn upon insufficient grounds. Here the Magistrates and the top Brewers understand each other so well, that a Publican who does not drench his customers with whatever is brewed at the great house, may be accounted a madman, for he dallies with ruin; while one who will smother his lips after every draught, and swear it is the right stuff, stands on a rock of security. Now, as nobody can persuade him of the Navy Tavern to refrain from analyzing every Butt and Hogshend that is manufactured by Tradesmen of the greatest power and influence, (even though they should bear the Company's mark, which protects their sales throughout the vast Empire of China,) and from detecting the *Ceculus Indicus*, or plurality of other ingredients by which the liquor is adulterated; it is manifest that he, of all men, requires the shield of Jury-Trial proposed by Mr. BENNET.

October 2, 1822.

PHILANTHROPOS.

Blackwood and John Bull.

Sir, To the Editor of the Journal.

Having read in JOHN BULL an extract from Blackwood's Magazine, said by the Editor to be written by a person whom he distinctly names, in which the young men of that time are not only ridiculed about their Dandyism, but reproached with giving utterance to opinions which militated against this person's moral feelings;—I think it but fair that the public should be made acquainted with the following circumstances.

The Individual named by JOHN BULL, as the writer in Blackwood, arrived in Calcutta (I forget at what period) an adventurer. He was first brought into notice, by being supposed to be the author of a Pamphlet, evincing superior talents. This, however, was never ascertained. Soon after his arrival he became acquainted with the young men whose characters he has since attacked. He was received by them with all the warmth of Indian hospitality. Their houses were opened to him, he lived at their tables, and was considered as one amongst them. This was done from that feeling towards a stranger which we pride ourselves in possessing. There were no charms in his society, he was unprepossessing in his appearance, coarse in his manners, rude and uncouth in his speech; nor can I account for his being so favorably received amongst young men of considerable talent, except upon the same principle that the savage of Otaheite is content to feed grossly for a period, in order that he may more exquisitely enjoy the approaching Banquet. The return he made for these kindnesses we have seen. Not contented with holding up his friends to ridicule, he has exposed to public view the private embarrassments of one of his most intimate acquaintances. Surely he might have refrained from this. He might have remembered that part of those embarrassments were occasioned by the expenses attendant on his reception.

He was in a short time appointed Superintendent of a newly formed Society. In this situation, whatever may be his opinion of the moral code of the *Writers*, I believe that the Society in question had no reason to congratulate themselves on him, as I have understood that he was *dismissed* from his appointment, the Society finding nothing done, and an enormous expence incurred.

I have now finished with regard to the original writer of the article in Blackwood; but I beg leave to say a few words to the Acting Editor of JOHN BULL. If I have heard rightly, (I shall be glad to find that my information is incorrect), the Acting Editor is a Gentleman who has shewn himself particularly tenacious of personal allusions; if so, I am sorry that he has not the same feeling with regard to others which he has shown for himself. Notwithstanding this tenderness for his own personal character, after publishing the Libel from Blackwood, (for so I must call it), he gives it double effect by distinctly pointing out to the Public in an Editorial paragraph, the young men alluded to, heedless perhaps of the pain he may give, or the injury he may do. I hope that in future he will desist from such unfair and unwarrantable conduct; and I would advise him to commit to his memory the old proverb, that "He who lives in a glass house should not throw stones."

I have the honor to be, Sir, your obedient Servant,

Buildings. Stations of Vessels in the River. A WRITER.

CALCUTTA, OCTOBER 1, 1822.

At Diamond Harbour.—CAMOENS, (P.) outward-bound, remains.—NANCY, proceeded down.—FELICITAS, outward-bound, remain.—FORT WILLIAM, and EARL KELLIE, inward-bound, remain.—HIGHLANDERS, (Schooner), passed up.

Kedgerie.—BARONESS VANDER CAPELLON, (Dutch), and HANSHY outward-bound, remain.

New Anchorage.—H. C. Ships PRINCE REGENT, and ASIA.

The PUTTAN MOBARUCK and ABBASY (Arabs) arrived off Calcutta on Tuesday.

The Ship DONOTAV, Captain J. Hargreaves, for Liverpool, is expected to sail in two or three days.

Acting Editor of John Bull.

"ARCADES AMBO!"

Sir, To the Editor of the Journal.

On Saturday, JOHN BULL requested the indulgence of his friends, if the *locum tenens* Editor did not fully answer their expectations. In my humble opinion he has fully answered them; and I for one should never have missed my old friend the "Indian Retailer of English Slops."

The Paper has its usual stock of interesting matter, and its usual quantum of *personality*. Whoever has read the JOHN BULL of Saturday, must have observed a long article from Blackwood's Magazine "ON WRITERS AND WRITERISM;" of this I have little to say. If the characters in it are drawn from life, I cannot but feel contempt for the parasitical Writer, who, after feeding on their good things, sits down deliberately to abuse his entertainers. All this might have passed over unnoticed, had not this worthy "MR. DEPUTY BULL" thought proper, in his Monday's Paper, to identify the gentlemen alluded to, in such a manner, that it was impossible to mistake for whom the characters were intended.

Let me advise this acting Editor, to avoid *personality* for the few days he is destined "to hold the distinguished appointment of Conductor of that *admirable* and *original* Paper," the JOHN BULL.—If he should feel at a loss to fill his Paper, let him, like his sage colleague, *measure out* two columns of the Racing Calendar, and two *dito* of the Sporting Magazine on English Races, past, present, and to come.

"QUID VERUM ATQUE DECENS."

Madras News.

Madras, Sept. 17, 1822.—We have few local occurrences to notice.

The homeward bound Ship LADY KENNAWAY continued her voyage on Sunday for the Cape and England. PASSENGER:—Mr. Wardell.

His Majesty's Sloop CURLEW will sail for Penang in a day or two, and the SOPHIE for the Gulph.

The LIFEVY, we believe, will not leave the Roads before the end of the month.

The BENGAL MERCHANT will sail for Calcutta in the course of the week.

Supreme Court.—The FOURTH TERM of the present year commenced on Thursday last, but no business of any public interest has yet been brought before the Court.

Mr. H. PAULIN having produced his Covenant with the Directors, and the necessary documents of his Profession, was duly sworn in as a Solicitor, &c. &c. and entered on the Rolls of the Court.

Public Assembly.—The second Subscription Ball, which took place on Thursday last, passed off with brilliant and animating eclat. In no respect was it inferior to the first of these delightful entertainments, of which we spoke in terms of unqualified praise: There is the less field therefore for comment on the present occasion, and indeed in describing an English Ball Room it is almost impossible to write any thing new,—we will therefore briefly observe that every thing we said of the former Ball is applicable to the one now under notice. Quadrilles were the favorite dances of the evening, and they were kept up with a grace and spirit not surpassed on any former occasion. We are induced to hope from the universal delight which the two Subscription Balls have afforded to the Society, that the permanent establishment of this elegant description of public amusement may be reckoned upon for the ensuing cool Season. Every body praise it, and the wish that it should be continued is general. This Stewards who have superintended the arrangement to the two last entertainments are entitled to the thanks of the Community for their endeavors to promote its amusements, which happily have been as successful as could be desired; indeed their polite and elegant attentions are the theme of universal praise in all circles, and we trust the public spirit of these Gentlemen will prompt them to continue their kind aid on future occasions.

The Honorable the Governor and Suite were still at Rajahmundry on the 9th instant, it being impossible to proceed on account of the swollen state of the River Godavery, and the surrounding country being perfectly inundated. We are happy, however, to be able to state that the party were in perfect health.—Madras Courier.

Burning of Widows.

On the criminality of burning Widows alive, with a brief View of what has been already published on this subject

FROM THE FRIEND OF INDIA—JUST PUBLISHED.

Within these five years the inhuman practice of burning widows alive, has undergone the most thorough investigation. Not only have its nature and circumstances been examined, and its probable causes traced up to their source; but what is of still greater importance, the Hindoo shastras have been fully investigated, and every thing has been brought forward which could give it either the sanction of a religious rite, or of a national law to which universal obedience is required. And the result has shewn, that it is neither a religious rite, nor a national law. The object of this article is to take a brief view of this investigation, and to point out its necessary results.

It may not be improper to mention previously, that this horrible practice was so much examined and discussed during the administration of the Marquis Wellesley, as to be brought under his notice; in consequence of which, as we have been informed, that enlightened and able statesman, though just on the eve of his departure for Europe, left behind him a memorandum expressing his decided conviction that it ought to be abolished by the British Government.

Various circumstances have since combined to turn the attention of the British government from this important object, among which this idea has probably had its share, that although the practice is so contrary to humanity as to fill the mind with horror as oft as it be recollected, yet as it must be a religious act commanded by the Hindoo laws, (or how else could it have continued so long and to such an extent?) it must, like other absurd and unjust laws, be left to its own operation, till the improved state of the natives shall make them rise up in a body and demand its abolition.

Some of the friends of humanity who had been often called to witness these horrid scenes however, not feeling perfectly convinced that it was commanded by the Hindoo shastras, expressed, some years ago, a strong desire that they should be thoroughly examined on this subject, to see whether a practice so contrary to equity and humanity be really enjoined by their civil or their religious code, and as such exempted from the cognizance of equity and reason. Accordingly, at the request of J. H. Harrington, Esq. then first Judge in the Chief Native Court of Justice in India. *Mrityoonyay*, who had been for many years the chief pundit in the College of Fort William, and was then Chief Interpreter of Hindoo Law to the Supreme Court, a man whose superior learning and extensive acquaintance with the Hindoo shastras eminently fitted him for the task, was requested to institute an examination of the various shastras on this subject. In doing this he not only examined those which are held in the highest repute in the presidency of Fort William, but those which are most regarded in the South of India; and after having made extracts from nearly thirty of the highest Hindoo legal authorities, he communicated the effect of his researches in a Document, now preserved in the library of Serampore College.

About this time a circumstance happened, which in its consequences, has drawn forth every scrap of legal authority which the advocates of this murderous practice have been able to glean throughout the wide field of the Hindoo shastras. This was, the publication of a pamphlet on the subject in the Bengalee language by that enlightened native, Rammohun Roy, whose humane attempts to inform his countrymen relative to the nature of this inhuman practice, are in the highest degree praise-worthy. In this pamphlet, of which he published an English Translation, reviewed in December, 1818, in the Monthly Series of the "Friend of India," the author under the form of a Dialogue between an Advocate for this dreadful system, and his Opponent, in reality the Author himself has brought forward all the authorities on which the popular support of its founded, and met them [with such citations from Munoo, the celebrated Hindoo legislator, from whom there is no appeal, as completely prove that the practice is as illegal, as it is inhuman. Those who have recommended this practice (and beyond more recommendation, no Hindoo writer has ventured to go) are only four or at most five Hindoo authors; and these have recommended it on principles completely subversive of the grand doctrines of Hindooism, while Munoo has in effect flatly forbidden the practice, by prescribing for widows a life of abstinence and chastity. The recommendation is grounded on the assertion that the widow shall, in consequence of burning herself alive, enjoy connubial felicity with her husband in heaven for thirty-five millions of years. But the Opponent brings forth abundant authorities to prove that while this bliss is short-lived, (for she must afterwards descend to the earth and anew undergo transmigration,) the very principle of doing any work from so interested a motive, is corrupt and causes the loss of eternal beatitude, which Munoo has declared that a woman may obtain by a life of abstinence and chastity.

But the most important result of publishing this excellent pamphlet was, that in a few months it elicited a Reply in defence of this murderous practice, anonymous, it is true, but well known to have originated in the united efforts of the most learned pundits in Calcutta, where this practice now flourishes with a vigor unknown in the most superstitious provinces of India. This "Reply" of course contained every thing which could be mustered up its defence either from the Hindoo shastras or from popular custom. It was reviewed in November, 1819, in the Monthly Series of the "Friend of India," of which review we shall here give such a brief summary, as shall include its chief arguments.

All that this Reply brings forward, is merely the recommendation of the practice by the few Hindoo authors already quoted by Rammohun Roy, the opinions of whom we will here adduce. *Ungerra*, the first of them, says, "She who mounts the funeral pile of her deceased husband, equals Uroondhotee, the wife of Vashishtha, and enjoys connubial bliss in heaven with her husband.—She who accompanies her husband to the other world, dwells in heaven thirty-five millions of years, the number of hairs on a human body; and by her own power taking up her husband, as a snake-catcher takes a snake out of his hole, remains with him in connubial enjoyment. She purifies three generations, her mother's, her father's, and her husband's and being reckoned the purest among women, becomes dear to her husband, and enjoys his company in heaven for a period equal to the reign of fourteen Indras; and although her husband had been guilty of murdering his own friend or even a brahmin, she purifies him from all sin." *Parusara* partly confirms this, by saying "The woman who accompanies her husband to the other world, dwells in heaven with him for a space of years equal to the number of hairs on a human body." *Hareeta*, a third author, adds, "Until the wife burn herself with her husband she cannot get rid of her feminine state;" and *Pyasa*, in the *Mahabharat*, closes the list of advocates for the practice by saying, "If a woman burn herself on her husband's funeral pile, it atones for all her ill humour to him during his life, or even her infidelity; and this although she burn herself from fear, anger, or concupiscence."

Thus then the only shadow of foundation in the Hindoo shastras for this murderous practice is, the mere rhetorical recommendation of three or four authors, on the ground of its procuring for the woman the power of purifying her father, mother, and husband's relatives from all sin, of drawing out her husband from the place of punishment though guilty of murdering his own friend, as a snake-catcher drags a snake out of its hole, of carrying him to heaven, and there living with him as, his wife for thirty-five millions of years. But after this she descends to earth again, and undergoes all that vicissitude of births, which, according to the Hindoo theology, constitutes future punishment.

This recommendation of the practice however, stands in direct opposition to the law of Munoo, the great legislator, who enjoins on widows a life of chastity and abstinence, and declares that this will enable them to obtain,—not evanescent bliss for a limited number of years, but eternal beatitude or absorption into the deity. To this law of Munoo which is irrevocable, the united learning of all the pundits in the metropolis of India who defend the practice, is only able to reply, that a life of chastity, and burning are both allowed; and that those who have no desire for eternal beatitude, may burn themselves to obtain for a limited time connubial felicity with their deceased husbands; which is in reality giving up the question altogether of its being enjoined as an act of religious duty, or even as a national law. It is just the same as saying, that those who would aspire to eternal beatitude, which of course is the indispensable duty of all, may live a life of abstinence and chastity; but that those who prefer to this a season of short lived enjoyment may obtain it by committing suicide.

As the Document which contains the result of the researches made on this subject by *Mrityoonyay*, the chief Pundit of the College and of the Supreme Court, was before us when we reviewed this work, we subjoined the result of this research to that article, his extensive knowledge of the shastras having enabled him to exhaust the subject. Among the works which he examined are all those brought forward in this anonymous work by way of defending the practice. He has further examined every writer who allowed it in the least degree, and, in the Document alluded to, he enumerates the various rules laid down for widows burning themselves by those who have been the warmest advocates of this dreadful practice. These all combine to shew, that binding the widow to the corpse, and all the other acts now practised to secure her death, are absolutely forbidden; that if the widow should chuse to burn herself, her every act therein must be as free as the air. She is not to be placed on the pile by others, nor to ascend the pile herself till after the fire be kindled. It is the flaming pile alone, which she is to ascend. The following quotation from the *Soodhee-koumudee*, shews that the son's setting fire to his living mother was never contemplated even by those who allow the practice. "Let the mother enter the fire after the son has kindled it around his father's corpse, but to the father's corpse and the mother, let him not set fire; if the son set fire to the living mother, he incurs the double guilt of murdering a woman and a mother." It is hence evident that even those authors who recommend the horrid practice, never

intended that any one should assist the woman in burning herself: this they deemed murder. If she committed suicide at all, she was to come and ascend the burning pile entirely of herself. To set fire to it while she was alive upon it, they themselves deemed aggravated murder.

After this learned pundit has detailed all he has met with, which could in the least degree favor such a practice however, he shews from various authors, that while burning is by some esteemed optional to the widow, it is still a practice which the *Hindoo shastras* discourage; and that those who treat it as optional, still declare, that a life of abstinence and chastity is far more worthy and more agreeable to the shastras. He quotes the *Vijnanitee* as declaring, "While burning, or a life of abstinence and chastity, are optional, they are not equally excellent. Burning may be chosen through concupiscence, a life of abstinence and chastity cannot; how then can they be equally optional? By a life of abstinence and chastity the widow may obtain eternal beatitude, though she have no son to perform the funeral rites for her."

Mrityoonyaj then quotes various authorities which declare that women ought NOT to burn themselves with their husbands, and that the act is merely the effect of concupiscence; as the *Jousla-mala vilas*, which declares that the practice originates wholly in evil desire, and is not the act of a chaste and constant mind; and the *Mitakshara*, one of their highest legal authorities, as declaring, that by a life of abstinence and chastity a woman may obtain eternal beatitude; and hence that her burning herself is wrong; and adds, that in former ages nothing was heard of woman's burning themselves: it is found only in this corrupt and degenerate age.

From a view of every thing he had examined on the subject, this able jurist draws the following conclusion: "After perusing many works, the following are my mature and digested ideas: Though *Vishnoo-moones* and others say, that the husband being dead, the wife may either embrace a life of abstinence and chastity, or mount the burning pile; yet on viewing the whole, I esteem a life of abstinence and chastity to ACCORD BEST WITH THE HINDOO LAW. *Vyasa*, *Sankoo*, *Uggeera*, and *Hareeda*, say, that by a woman's burning herself with her husband she may obtain connubial bliss in heaven for a limited period; but by a life of abstinence and chastity she may certainly obtain eternal beatitude. Hence to destroy herself for the sake of a little evanescent bliss, cannot be her duty; burning is the act of none but those who despise eternal beatitude for the sake of a little short-lived pleasure. Hence I considered a woman's burning herself as an unworthy deed, and her living a life of abstinence and chastity, as highly excellent. In the shastras appear many prohibitions of a woman's burning herself, but against her living a life of chastity there is no prohibition. Against her burning herself the following shastras militate: The *Mamangaha* declares, that every kind of self-inflicted injury is sin.—The *Sankya*, that a useless death is undoubtedly sinful. And the *Vedanta* affirms, that all works springing from interested motives, are to be abhorred and forsaken. A woman's burning herself therefore form the desire of connubial bliss, ought to be rejected with abhorrence."

He further adds, in confirmation of his opinion, "No blame whatever is attached to those WHO PREVENT A WOMAN'S BURNING HERSELF. In the shastras it is said that *Kundurpa* being burnt to ashes by the eye of *Shiva*, when his wife *Ruttee* was preparing to burn herself, the gods forbid her,—on which she desisted: but by *Kalee-dass* no blame is attached to them for this conduct. In the *Shree-bhagwanta*, *Kripa* from love to her son, forbore to burn herself with her husband; yet she was deemed guilty of no sin. Now also sons and other relatives often attempt to dissuade a woman from burning yet they are esteemed guilty of no crime. It is also evident that in thus burning herself, a woman is guilty of suicide merely from self-will, and from no regard to any shastra; such a person indeed, the command of a thousand shastras would not induce to die. The various authors who speak of it, describe this act as the deed of one who having received an incurable wound, is determined to destroy herself, either by falling from a precipice, by fire, or by water. Hence, since the funeral pile is kindled, she ascends that instead of seeking death by drowning, or falling from a precipice."

This full investigation of every thing written on this subject, as it includes all the authorities adduced by the Calcutta pundits in their anonymous defence of this horrid practice, leaves nothing farther to be done in point of legal investigation. After thirty works have been examined on the subject, the highest in point of authority to be found among the Hindoos, all hope of obtaining farther light respecting it from the shastras, is totally vain. This is confirmed by what has taken place since. It is now nearly three years since these ideas were laid before the public; and in this period the subject has been agitated not only by Europeans, but by Natives both in the English and the Native Papers. Not a single authority from their writings however, has been brought forward in addition to those already adduced. The subject therefore, is now examined to the bottom, and the murderous practice stands before us developed in its true colors. On surveying the whole it is evident,

1. That this practice is no act of religion prescribed by the Hindoo shastras; but that it is on the contrary a violation of the doctrine which forms the very life-blood of Hindooism, that eternal beatitude can be obtained only by deeds done from disinterested motives. By the great legislator *Manoo*, who laid the foundation of their division into casts, and of their whole polity, it was virtually forbidden even before the most remote idea of it was started. In prescribing for the widow a life of abstinence and chastity, he, as the friends of humanity justly observe, of course intended that she should live to realize this course, and not destroy herself by an act of frantic suicide. The practice therefore renders the law of *Manoo* completely void, respecting whose enactments the Hindoo sages unanimously declare, that any law contrary to *Manoo's* is void of itself. It is moreover recommended by its very few advocates from motives which violate the principles of Hindooism, and stamp that mind as degraded in which they are found. It is therefore not only no religious duty; but it involves dispositions directly contrary to those which the Hindoo shastras inculcate as the only means of attaining eternal beatitude.

2. It is no civil command, unconnected with religion but enjoined by the Hindoo laws, to neglect which would be a violation of their duty to the state. Those who have ventured to recommend it, have limited it to no particular class. There are some duties enjoined by the Hindoo laws on the Brahmins, others on the Kshatriyas, and others on the Shoodras, which in their operation are confined to these respective tribes. But this, if it were a law, would be binding on all widows of every class or age. Its observance therefore would condemn every widow to the flames throughout Hindoostan. This alone tells us that it is no law either religious or civil. If it were indeed, still a law which is not regarded by one in a thousand throughout India, and the neglect of which involves no crime, no blame, no stain or blot, civil or religious, has expired of itself. It is no longer of any force. But the fact is, that it never was even a civil law among the natives, much more a religious one in the observance of which the Hindoo superstition is interested.

3. The deed is esteemed by the best and wisest Hindoo authors a mean and unworthy act, springing from motives which cannot be avowed without their reflecting dishonour. The attempt to hold it up to praise by those who wish its continuance, therefore, proclaims them to have degenerated from their own standard of ethics, and to have imbibed principles which the Hindoo shastras hold in abhorrence. It is held to be the act of a deluded and frantic mind.

4. Even those who have presumed to recommend it, insist that not only shall the intention be perfectly voluntary; but that the whole shall be the entire and sole act of the frantic suicide, only that no one shall assist her in the remotest degree in thus destroying herself. If the son even set fire to the father's funeral pile with the living mother upon it, the act is deemed a murder of the most aggravated kind. Although three or four Hindoo authors therefore, have labored to recommend the practice by the most delusive representations of the benefits the woman may acquire by thus destroying herself, the deed is still esteemed the act of a person frantic with grief on account of an irreparable loss, who seeking death, in preference to drowning or hanging herself ascends the pile which is consuming the remains of her late husband.

After the most thorough research therefore, we find that this inhuman practice is no religious rite or custom whatever; and that it has not even the sanction of a national or civil injunction. It is merely a practice recommended in a rhetorical manner by three or four Hindoo authors out of perhaps a full hundred, in direct opposition to the laws of *Manoo* their great legislator, and by representations the most delusive as well as founded on principles and motives subversive of the fundamental principles of Hindoo ethics. We also find that even allowing every woman who does destroy herself to be perfectly voluntary in the whole procedure, as well as inflexible in her determination, the whole forms an act of self-murder perpetrated through frantic grief and delusion. This will enable us to form a correct idea of the conduct of those who ASSIST HER in this act of self-murder.

It will be readily granted that the lives of its subjects are so much the care of the state, that every well-regulated government feels itself bound to protect life even against religious fanaticism. Hence the law interposes in the case of human sacrifices, although they may be wholly made on a religious ground. We have no reason to believe that the Roman government though idolatrous, ever allowed human victims to be offered in sacrifice by any people or nation after they were fully brought under their dominion, however much they might have practised it before. The British government has so fully set its face against this practice in India, where it certainly existed under the native government, and by the tribes on the borders of which it is practised even to this day, that it has altogether disappeared. If any thing of the kind be now practised in Bengal, it is done like other acts of murder, in the deep recesses of some forest, far off from observation; and if it be brought to light, its perpetrators are treated precisely as other murderers. In their own defence, however, they might urge, and perhaps with truth not only that the act was wholly of a religious nature, but that

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the victim was perfectly willing thus to be offered; that he had devoted himself to the deity for this purpose; and that in immolating him they had only realized his own desire. All this might be true; but it would not be suffered to avail for a moment. The perpetrators had caused the death of a fellow-subject, guilty of no crime; and neither his willingness to die, nor the religious nature of the rite, however ancient it might be would be suffered to weigh against the reality of the crime.

That this principle is recognized by the British government, is evident from its humane interference under the administration of Lord Wellesley to prevent mothers from sacrificing their children to Gunga, by throwing them to be devoured by the sharks at Sangur.* In this case the mothers might have pleaded, that they were under all the terrors of a religious vow to the deity whom they imagined had given them these their children as an earnest of more; that the children were not only their own, but devoted to death by that vow under the influence of which they had obtained them as an earnest of a future family; and moreover that this custom had been transmitted down to them from time immemorial. All this however weighed nothing with that wise and able statesman. He regarded these children as members of the state, over whose lives even their mothers had no right; and when the facts were brought to his knowledge, he promptly put a stop to the murderous practice.—And although the natives are not among the first to recommend the abolition of practices of this nature; so powerfully did this humane step approve itself to those feelings of humanity and justice in their bosoms, which superstition herself, though she may smother them for a time, cannot wholly extinguish, that not a murmur of disapprobation has ever been heard.

It is also a fact which needs no proof, that the British Legislature sets precisely the same value on the lives of its Native, as of its European subjects. Of this the establishment of the Supreme Court of Judicature in Bengal is decisive evidence; and the proceedings of this Court, to its honour be it spoken, afford the most undoubted proofs, that it is animated with the just and humane spirit of that Legislature which it represents. In thus doing it is clear that the legislature made no exception in favor of those who might cause the death of any of their fellow-subjects in compliance with religious custom, or who might take away life with the view of celebrating some religious rite enjoined on them by their ancestors. In the article of human sacrifices wherein religious worship forms the grand and sole motive, there is no exemption made; nor has the British legislature provided, that such as shall take away the lives of their fellow-creatures on a religious account, shall be in the least degree exempt from the law.

This brings us to a fact relative to the burning of widows alive, which seems to have been almost entirely overlooked or the nature of it mistaken, or this dreadful practice could scarcely have been suffered so long in the very precincts of Calcutta, the seat of the Supreme Court of British Judicature. If we fully allow what is urged by those who thus impute their hands in the blood of their fellow-subjects, that this act of self-murder is as voluntary on the part of the wretched female suicide, as is an act of suicide in Britain, in which a man murders himself without the least assistance from others, (and beyond this it is impossible for her to go,) it is still an act of self-murder perpetrated through delusion and frantic grief.—But it must be remembered that this woman thus frantic with grief, does not perpetrate this act of self-murder alone in her own house, by a cord, a dagger, or by poison, and that she cannot burn herself alive without the concurrence and the aid of others. Now the act in her is murder, although it is self-murder, which, as Blackstone well observes, is “such an offence against the king who hath an interest in the preservation of ALL his subjects, (Hindoo as well as British) that it is ranked among the highest crimes, and made a peculiar species of felony, a felony committed on one’s self.” He further adds, that, “this admits of accessories before the fact as well as other felonies; for if one persuades another to kill himself and he does so, the adviser is guilty of murder.”† If this then be self murder in the woman, what is it in those who assist her in murdering herself? In them it is not SELF-murder; but it is MURDER;—and murder without excuse.

We say that it is murder without excuse; for though the woman may be frantic with grief for the loss of her husband, her only protector on earth, those who prepare the fire and secure her being burnt alive therein, are seldom thus affected. And were they as frantic with grief as herself, they would still have no right to murder her: grief gives us no right to murder even ourselves; how can it then give us any right to murder another? Further, were they as much deceived as the woman and did they really believe that her death would put her in possession of that connubial bliss in heaven held out by the supporters of this practice, still this could give them no more right to send her thither by burning

* Previously, grown persons sacrificed themselves at Sangur, and women sacrificed their children at several places on the river, of which Bidyabatu is one.

† See vol. iv. p. 183, under the head “Public wrongs.”

her alive, than the Emperor of Morocco, Muley Ismael’s believing that all good Moslems went to paradise, gave him a right to strike off the head of his servant after he had held his stirrup while he mounted his horse. We feel at once that this was murder in him; and could it be any thing less in those who should burn a widow alive that they might send her to her deceased husband?

It is evident therefore, that even if the woman be as inflexibly bent on destroying herself, as the advocates for this practice urge, still their assisting her to perpetrate the deed after they know her determination, will render them guilty of murder. What would be thought of persons in Europe, who, knowing that a man was bent on destroying himself, should furnish him with the poison, or place the cord, the dagger, or the pistol in his hands? On this head we have only to refer to Blackstone, who informs us, that “in case of murder by poison, a man may be a principal felon by preparing and laying the poison in another’s way, or even by persuading another to drink it who is ignorant of its poisonous quality, though he do not administer it himself, nor be present when the very deed of poisoning is committed.”*

We had indeed, a few years ago, an awful proof afforded that the British law, even in this country, holds a man’s being present at a murder and not preventing it, to be murder itself; and this too where the person killed was a poor native peasant. About twelve years ago, the natives beheld five European soldiers hanged in the Lall-Bazar at one time, for the murder of a native, killed with a musket by one of them while the rest were with him. Of these five, as only one of them fired the piece, it is evident that the other four could have been no farther guilty of murder, than as they saw the deed perpetrated without any endeavour to prevent it.

To suppose that while the British legislature is so tender of the life of a native peasant, that the sacrifice of five European lives, when so many actually consented to his death, was deemed only an act of justice, it has placed all the widows and mothers in the metropolis and its vicinity whose husbands may die before them, entirely out of the protection of the law, is an absurdity of which few will be guilty. Why should they be rendered liable to be burned alive without its being imputed to any one as a crime? Why should the most amiable and deserving part of the Hindoo community, be thus delivered over to the unfeeling caprice and cruelty of others? Of what are they guilty to justify the law in thus abandoning them? Was it a crime that they married their husbands? If so, it was an involuntary crime in the case of the greater part of them; for in general the match was formed by their parents before they were eight years old. Is it a crime that their husbands die before them? This is not their act, but the act of Providence. Is it their crime to be left by this stroke without a single friend or protector,—wholly in the power of those who perhaps scarcely ever saw them, and who deem their family reputation advanced by their death? This is certainly a state the most wretched and forlorn; but in the eye of the British legislature, distress and helplessness are not construed into crimes. They rather constitute a claim to protection even amidst many errors. Is the protection of the law withdrawn from the hapless widow because in her first paroxysm of grief for the loss of her only protector, she declares, that she will murder herself?

But if the widowed mother be not placed out of the protection of the law by her overwhelming misfortune, has the law granted permission to the relatives of her deceased husband to put her to death should grief force from her lips the rash and hasty wish? If it has, it must be on some principle. The law never tolerates the killing of a fellow-creature by a private individual, but on some sufficient ground; and her wish to destroy herself is certainly no sufficient ground, for amidst all her frenzy of grief and delusion, it does not free her from the guilt of self-murder. And it has been already shewn, that they who assist her in this act of self-destruction, even if equally blinded by grief and delusion, are equally guilty of murder though not of self-murder. It is not against their own lives that grief and delusion arm them, but against the life of a neighbour, a helpless relative, who has no protector beside them. Either her act then is not self murder, or theirs is the murder of a neighbour, should they be equally frantic with grief and delusion. But if they are not, and no one supposes they are, it is Murder committed with the most cool and premeditated design.

* See vol. iv. p. 34.

† The Hindoo Smritis and above all Manoo, declare that a Hindoo woman is in a state of dependance from her birth till her death, and not even for one instant at her own disposal. Before marriage she is under her father; after marriage, under her husband; and when a widow, under her son. This principle is so constantly acted upon that a woman is not permitted to dispose of an anna without her husband’s consent—and she who chuses her own husband is by way of contempt termed *Swirinee*, viz. one who goes alone or in her own way. That law so universally acknowledged among the Hindoos, is acknowledged by the first pundits to make a woman’s disposing for her own life unlawful on their own principles.

The only ground on which they could in this case be screened from the vengeance of the law, would be, that this act of murder is a religious act, which they are bound to perpetrate that they may avoid the anger of their imaginary deity. But it has been already shewn that even if this were a religious act, commanded by the Hindoo shastras under pain of the wrath of some deity, the English laws allow of no such deed even in the article of human sacrifices. Did the widow therefore, from the moment of her determining to murder herself, become devoted to *Kalee* as a human sacrifice, those who sacrifice her, would be murderers still.

But if we for a moment examine the principle on which only a human sacrifice could be offered as an act of religion, we shall see at once, that it is impossible for burning widows alive, to come under this description. When a man or any number of men kill a man in sacrifice, they virtually say, "We know that we are destroying a fellow-creature who has never offended us; but we do it because the deity we worship has commanded us, and we feel certain that if we do not destroy this man, our deity will destroy us." We therefore destroy an innocent fellow-creature merely to prevent our own destruction through the anger of the deity we worship. Now, however real the terror of these worshippers of Moloch might be, it is certain that no Christian government would suffer them on this ground to murder their neighbours. Such a case has, we believe, never been tolerated under any well-regulated government, and surely never in Bengal.

Were this deemed a sufficient justification for murder in the case of a human sacrifice, however, it could not apply to the burning of widows. What relative dreads destruction from any Hindoo deity if he does not consume in flames the unhappy widow? It is not even pretended that any punishment is threatened to the man who may refuse to destroy his own female relative. We have already seen it declared after the most thorough investigation of the Hindoo shastras, that no blame has ever been attached to those who have prevented a widow from destroying herself even after her determination was declared: and so far is this from being an act which is supposed to draw down the anger of any Hindoo deity, that the women herself, who, after the most solemn declaration that she will destroy herself, shall charge her mind, though it be after ascending the pile, can exultate all her guilt by Three Kalons of Cowries, something less than *Twelve Annas*!

The burning alive of a Hindoo widow therefore, is, on the part of her relatives, a voluntary act of murder, perpetrated from design, and from no command pretended to be furnished even by their own system of superstition. But if nothing can prevent, those being guilty of murder, who after a widow frantic with grief and despair has determined to destroy herself, provide the means by which she may execute her purpose, lead her to the place of death, and permit the fatal act: what shall we say to those who bind her to the corpse of her husband, cover her with logs of wood, and press her down by a bamboo lever, lest she should change her mind and refuse to murder herself? If this be not *willful murder*, words have lost their meaning. It is evident that if the woman bent on self-murder should change her mind, the relatives who act thus would not change *THEIR*. Her death is the object, which, as staunch murderers, they steadily pursue till it be accomplished, notwithstanding all her vacillation, or unwillingness. Thus the pretence that they merely comply with her own wish, falls off at once, and exhibits their conduct in its proper, blood-red colors.

That this practice should at the present time have reached such a height in Bengal, as, according to Rammohun Roy's late pamphlet on this subject, to be *ten times* more frequent there, than in the most dark and superstitious parts of India, that it should flourish with such vigor in Calcutta where brahmins rise so far above all their superstitious ideas as to deal in flesh—in the skins of beasts,—in spirituous liquors, and in articles by the mere sight and smell of which a strict Hindoo in other parts of India would feel himself pointed, may furnish matter for astonishment. That in the Metropolis of India, were the chief Hindoo inhabitants live in habits of familiar intercourse with Europeans, and often entertain them in their own houses in the most sumptuous manner,—where a greater degree of light has been diffused, and a greater freedom from bigotry and superstition evinced, than has ever been known in India before, this murderous practice not only lives, but flourishes with unwonted vigor, too plainly shews, that it derives its support from other sources beside religion or even gross superstition. But if we examine these with the utmost candour, no one of them will furnish the least extenuation for this dreadful crime.

It is highly probable that this practice owes its chief support in the metropolis of India, to that increase of riches, luxury, and dissoluteness of morals, which have flowed from the unexampled prosperity and security for person and property enjoyed in Bengal through the protecting influence of the British government, for nearly sixty years. Hence the increase of that polygamy among them, which, according to Rammohun Roy "is so frequently a source of the greatest misery in native families," and which he justly characterizes when he adds, "This horrible polygamy among brahmins is directly contrary to the law given by ancient au-

thors." That were men wallowing in luxury, indulge in polygamy at their own caprice, all personal regard for the future happiness in life of any one of the unhappy objects of their capidity, should be almost extinguished if it ever existed, is the natural effect of that sensuality which hardens the heart while it degrades the soul. And that a rich and exultant Hindoo, when realizing his own death as probable, should in some degree feel respecting a favorite wife, or even all his wives, as Herod did, when, about to appear before Octavius Cæsar after the battle of Actium, as the partizan of Antony, he committed Mariamne to the care of Joseph with a charge that if things went ill with himself, she should not be permitted to survive him, is by no means strange. If it be urged against this, that Herod did this through excess of affection for Mariamne, a trait which seldom characterizes the Hindoo at the present day, we reply, that while that genuine affection, which seeks the highest happiness of its object even at the expence of its own, may be wholly wanting, such a morbid kind of fondness for a wife as would prefer her not surviving him, to the possibility of her being connected with another man, is quite compatible with the highest sensuality and self-indulgence.

This is strengthened by the consideration, that while according to the British law every man is king in his own house, a rich Hindoo is the absolute monarch over all that up within the walls of his, and particularly the female part of his family, in a manner of which an English gentleman who constantly brings out his family to mingle with society around them, can scarcely form an idea. And that he should feel no great wish for his wives to survive himself, would be almost a natural consequence of those habits which harden the heart as well as vitiate the mind. If this conjecture be accurate, we need look for no farther reason why this murderous practice now flourishes with tenfold greater vigor in the metropolis of India and those places around it to which its influence extends, than in the darkest and most superstitious provinces of India. Such a man could not, it is true, secure this object after he himself was dead; but the circle of his acquaintance, and particularly his relatives who might be naturally supposed to have imbibed the same feelings and ideas, would survive him; and these, in the present state of Hindoo society, might almost as faithfully execute his wish, as though, an absolute monarch, he had left express orders that his wives should perish at his tomb. Such a spirit is so exactly in unison with the temper of a dissolute and unfeeling mind, that it would easily make a whole circle, one in heart on the subject of their widows' burning themselves on their funeral pile, and naturally lead to the use of every means short of that force which might subject them to public dishonor, to bring to the flames the wives of deceased friends or relatives, were it merely that the example might operate on the minds of the female part of their own family. This spirit indeed would make such a man while living not only incite the practice on his own family, as forming the only test of their affection for him after his decease, but encourage it among the widows of his friends and relatives who might die before him, with the view of urging those unhappy females to do the same whom he wished to perish on his funeral pile.

This is rendered the more probable, by our never hearing of any thing which militates against it. In Britain we often hear of men averse even to that display of esteem which appears in mourning for a friend, forbidding all ado at their funeral, and enjoying their relatives and friends by no means to put on mourning for them. But we seldom hear of a rich Hindoo commanding his wives not to burn themselves on his funeral pile, or enjoining his relatives to prevent their thus destroying themselves. When it is considered, however, that they know how likely this is to happen unless they thus forbid it, this affords a pretty strong proof that they are not averse to its taking place.

But if this be a grand means of keeping alive this inhuman practice, it can form no excuse for the murderous intention thus indulged; nor is it any extenuation of the conduct of those who after the death of their relative, consent in bringing the widow to death. While we attribute Herod's desire that Mariamne should not survive him, to the excess of his passion for her, we do not the less reprobate his memory as a murderous tyrant; nor, had Joseph executed his will, should we have regarded him and his accomplices in the deed, in any other light than as murderers.

And if it should be a desire to advance the reputation of their families, which makes them thus secure the death of the unhappy widow, can this in the least degree lessen the atrocity of the crime? This motive indeed has not in every instance been concealed. When an unhappy woman, terrified by the sight of the flames, has attempted to save her life, and has been forced back into the flames again, the reason assigned for this cruel procedure has been, a regard for the honor of the family. But to effect the death of a helpless widow, perhaps the mother of a numerous offspring, who has never injured them in the least degree, for the sake of advancing the honor and reputation of their family, will no

* See "Brief Remarks on Modern Encroachments on the Ancient Rights of Females," pp. 16, Calcutta, 1822.

more free them from the guilt of murder, than their planning and accomplishing the death of a traveller merely for the sake of enriching themselves with his wealth; or that of a man above themselves in office, with the hope of advancing their house by succeeding to his dignity and emoluments. The very wish that the widow should thus die to add to their family reputation, is in its nature murderous; and every step taken to realize the wish, whether by obliquely hinting the subject to her in the first frenzy of her grief, or by hurrying her off to the funeral pile as soon as the rash avowal has escaped her lips, tends only to develop the murderous intention and render their guilt the more evident. We say nothing of binding her to her husband's corpse;—of heaping on her logs of wood,—of pressing the whole down with a bamboo lever; since even their placing her on the funeral pile is murder by their own law. As her death is evidently intended from first to last, the act is murder by every law divine and human.

Still less is it any extenuation of their guilt, that they secure her death to prevent her being a future burden to their family. Can the fear of a widow's being an expence or burden to the family, take away the guilt of putting an end to her life? What then have been the executions for murder by starvation and other such means which have been seen in our native land? Have these been all unjust? If it be no murder to deprive a person of life who may become a charge or a burden a short course may be lawfully taken, not only with aged and helpless relatives, but with the poor in general. Why should any community be longer burdened with persons whom they have no wish to support, if their being a burden annihilates the guilt of securing their death? On this principle the guilt of Buonaparte in murdering his useless prisoners at Acre, which has filled all Europe, vanishes in a moment. What a door would this open for the most dreadful murders! What infirm and aged relative could after this be sure of life for a single hour?

Should it be urged that it is not so much their unwillingness to bear the expence of her support, as the fear of her becoming immoral in her conduct, which urges the husband's relatives to contrive and effect the death of his widow, we would ask; Can this be any extenuation of their guilt? If it be lawful to prevent impure conduct by murder, let those who take this course at least be first correct in their own. If no one who is not without sin, has a right to cast a stone at, even a guilty person, surely they who would burn alive an innocent widow, merely to prevent future incorrectness of conduct, ought at least to be correct themselves. But if they are, there is little need to resort to murder, for the sake of keeping the inmates of their own family from gross immurity.

This no circumstance can be named which can in the least degree extenuate the guilt of murder in even those who assist a Hindoo widow in voluntarily destroying herself. Every circumstance which can be adduced tends only to prove, that if it be self-murder in her, which no one denies, it is in them *designed premeditated murder*, coolly carried to its completion, from motives which instead of lessening, only aggravate the guilt of the deed.

If this be founded on fact, the means of putting an end to nearly a *Thousand* of these murders annually are perfectly within reach and perfectly easy of application. Let the law take its course against those who thus unite in burning a widow alive, as it did against the five European soldiers who united in the murder of the Native peasant in the fields twelve years ago, and the practice will be immediately discontinued, without the least noise or disturbance. It has been improperly imagined that some strong measure on the part of Government, is necessary in order to put an end to this horrid practice. Nothing of the kind is necessary, nothing whatever beyond permitting the law to take its course against murderers who within twenty miles of the metropolis cause the earth to drink more innocent blood year by year, than is shed by all the murderers and bands of robbers, throughout the British empire in India.

Nor would this involve many convictions for murder. The mere proceeding against it in the Supreme Court as a case of wilful murder would be such a blow to this practice as would cause it quickly to wither and die. The apprehension for murder, the previous commitment to prison, the arraignment for wilful murder in open court, the solemn arguing of the case on the immutable principles of humanity and justice, with the examination of their own laws on the subject, would be a complete antidote to those vile feelings which now keep alive the murderous practice. Thus, possibly without any man's being executed as a murderer, the strict, impartial, and awful investigation of every such deed of death before the Supreme Court of Judicature, would be a death-blow to the practice in the metropolis and its vicinity, where alone it now lives in vigor, even though in most cases the Court might award the punishment due to unjustifiable homicide, or to manslaughter.

Unless the Supreme Court of Judicature be permitted to proceed against these murderers indeed, no other step can be of any avail. To what purpose would it be to pass a decree forbidding the unhappy widow to destroy herself? In the very few cases wherein grief and delusion have so overpowered her mind as to raise her above the love of life, no fear of legal punishment would of course weigh with her, al-

though she could not even then destroy herself, if no one would render himself a murderer by assisting her therein.

But even if the hapless widow be not thus inflexibly bent on self-murder, if she would gladly live were she permitted, as there is reason to believe is generally the case, of what avail is it by a law to forbid her dying, if her husband's relatives have determined that she shall die? The command, to be effectual, must be directed, not to the poor widow, but to those who have her life in their hands. But any command to them or respecting them, which does not deliver them over to justice to be tried as other murderers, would be so much waste paper. And if justice be thus suffered to take its course, no new command will be necessary. There is no law even of their own which in the least authorizes their thus burning widows alive; there is no religious injunction which on their own principles takes off from the guilt of it as murder. Nothing therefore has permitted the horrible practice so long, but that spirit of Hindoo apathy, which seems to have seized all rank of Europeans from the highest to the lowest, so as to make them regard the burning of hundreds of poor widows alive annually, in their own neighbourhood, with nearly the same feeling that a boat full of natives contemplates another overset in its sight, without making the least effort to save the sinking crew.

We are justly filled with horror at the late outrages in Ireland, and contemplate the burning of even a few individuals alive, with feelings scarcely to be described. But we forget,—or merely recollect with a useless sigh, that even in the few months while we have been reading of these outrages, a far greater number of innocent widows and mothers have met the same fate and undergone precisely the same agonies, within a few miles of our own dwellings, than have been murdered of all descriptions in those outrages in Ireland which have excited the horror of the whole British empire;—and have met this fate too from those who had no more right to take away their lives, than had Captain Rock and his associates to put to death these unhappy sufferers in Ireland. And this dreadful work of death is still going on from day to day.

Some have urged that this horrid practice resembles duelling, on which, according to Blackstone "the law has justly fixed the crime and punishment of murder, both on the principals, and on their seconds also." While we fully agree with Blackstone that this act of mental cowardice, which will venture on murder itself, rather than bravely avow in the face of public obloquy, principles which the mind knows to be right, is justly regarded as murder, we cannot think the frantic grief of the poor widow equally criminal with the murderous rage of the duellist; and respecting the seconds, we feel convinced that the guilt of those who assist in burning a widow alive, far transcends theirs. What second lurks in wait to create a duel, as these lie in wait for the rash but fatal word to pass the broken-hearted widow's lips? Nor do we believe that one second in a thousand engages in the dreadful office with the hope that death will certainly ensue. We cannot but believe that amidst all their other feelings, they secretly hope that death will not follow; but that something will turn up to prevent the duel itself, or else to prevent its being fatal to either party. But when did those who assist the wretched widow in the act of self-murder, even wish that she might change her mind on the road to the place of death,—at the sight of the funeral pile—or at last at the view or the sound of the flames? Do they not seek by every means to prevent such a change of mind? Why do they bind her to the husband's corpse, but to prevent her escaping if she should change her mind? Why do they afterwards heap logs of wood on her and press down the whole with bamboo levers, but to prevent the last possible chance of her escape by leaping off the pile should the fire consume these ligatures? It is her life which is sought from the beginning to the end of the murderous transaction. It is her blood for which they thirst—to adorn their family with this deed of death! Were they to butcher her with the sword, and with her blood to adorn the front of their houses, as some tribes are said to paint their faces with the blood of their enemies, they would not become more fully her murderers, than they render themselves by thus burning her alive.

We cannot but think therefore that this concerns every man around us who bears the Christian name. Has its atrocity reached the British Parliament at the distance of so many thousand miles! And shall we in whose very neighbourhood hundreds of these innocent victims to unfeeling cruelty are burnt alive from year to year, act so much in the spirit of the natives around us, as to say, "It is no concern of ours?" Can any thing be of greater importance to all engaged in the Government of this country, which is under such obligations to that God "who maketh inquisition for blood," than their preventing the land's being any longer thus polluted from year to year with the blood of innocent widows?—Can any thing be more important to the Supreme Court of Judicature, instituted for the prevention of crimes, than its putting an end to the murder annually of a greater number of innocent persons within fifteen miles of its own residence, than have died by the hand of

* See vol. iv. p. 198.

all the murderers executed by its sentence since its establishment? — And if even "to him that knoweth to do good and doth it not, to him it is sin," can it be unimportant to all in this city and its vicinity, now a scene of blood beyond every other part of India, who in the least degree regard the Divine displeasure, that they give themselves no rest till it cease to be thus defiled with innocent blood? "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou say, Behold, we know it not; doth not He that pondereth the heart considered it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

Medical Report

FOR THE FOURTH WEEK IN SEPTEMBER.

The state of the atmosphere has continued much the same as during the last week, not varying in temperature above 2 Degrees. Heat and moisture have continued to prevail, and *therefore*, (it may, perhaps, be said) the state of Disease has continued much the same also, Fevers still continuing to be the predominant disease. *Female and Infantile* complaints are however rather less frequent. Cholera still continues its destructive visitations and affords the most dreadful — *practical proof* that to deny, is to belie its existence. Every means therefore that affords any probable hope of relief, must be as desirable as important, and those would be stamped as traitors to the public, who should either deny their necessity, or withhold their publication. Since in many situations, and under many circumstances, only one source of relief among many, may be procurable — and hence the advantage of giving publicity to every means that is likely to succeed in affording relief under pangs the most dire and fatal, that can attack suffering humanity! Hence therefore the propriety of renewing the subject of the last Report, — on the Efficacy of Acids in Cholera.

In addition to the Acid Mixture for Cholera, a P. S. was then added stating that the External use of Acids had also been as happily efficacious. A case was cited, where a recovery had been effected — under the use of this external means; — and a reference made to the Practice being mentioned in the EDINBURGH MEDICAL AND SURGICAL JOURNAL, No. VIII. new series for October 1820* and from which the particulars shall now be transcribed as deserving of general attention.

In this No. it is stated (p. 542) from the report of Mr. Assistant Surgeon Killest, 3d Regiment Light Cavalry, Madras, that "Mr. Assistant Surgeon Powell of the Bombay Detachment had used the Nitric Acid to produce a quick counter-irritation, with the best success. Of 41 cases which Mr. P. thus treated 6 only died, and of 9 cases treated by an Officer — without Medical aid, only one died, and this, a woman 6 or 8 months advanced in pregnancy." — An European received such immediate relief to the burning sensation at the stomach, on the Acid Blister being applied, that, on a return of the spasm in his legs next morning, — he requested the same remedy might be administered and so great was the relief obtained in one leg, that he cried for; God's sake to apply it to the other, which was similarly affected.

Also a LASCAR cutting wood, a case from the Campe and who, being brought in, was supposed to be past recovery — (having involuntary evacuations, imperceptible pulse, and cold extremities) recovered from the acid blister being applied to his Stomach. Mr. Powell uses 2 parts of Nitric Acid, 1 part of Water, and with this mixture rubs the surface over the part affected, to such an extent as may be thought necessary: as soon as the Patient complains of pain, he neutralizes the acid by washing the surface with a Solution of Salt of Tartar: the cuticle (or skin) can now be easily detached, and leaves the cutis (or true skin beneath) raw; upon which he applies a common blister to keep up the irritation. He employs besides, small doses of CAMPHOR & OPIUM frequently repeated to allay the irritation at the Stomach, this with Emollient Enemata (or Lavements) forms his whole method of cure. In a letter from Mr. Surg. Scott of Madras — it is stated, that "no circumstance can prevent the application of the acid, and its action, when applied cannot possibly fail;" and Mr. Assistant Surgeon Killest, then proceeds to observe that as "the Acid can be applied under any circumstances of frenzy or unbecoming conduct, he has been led to employ it in those cases of severe disorder in the Stomach and Bowels, consequent on excessive drinking, where promptitude is of vital importance, and where common Blisters are altogether useless and inapplicable: also in acute and sudden pain from other causes, in HEPATITES and so forth. Whenever the disease depends on SPASM or nervous irritation the relief is wonderfully sudden; and when it is connected with inflammation, I think it is fully as certain and more speedy than after common blisters. Some patients think the pain sharper, than that caused by blisters, but it reaches its acme in two minutes: continues severe for 3 hours; and in 3 more altogether ceases.

He compares it to the shock produced by the sudden effusion of cold water on the surface, which, under a different management may be at-

* The year was erroneously stated to be 1822 — instead of 1820.

together avoided. The application is over in a few seconds — the pain is soon on the decrease, is not aggravated by motion — no dressing is required, and the patient oft free from the trouble of his disorder before the cuticle is attracted (the skin raised.) He adds, the after use of Cantharides is not necessary. If the acid has been diluted with half its bulk of water, and applied lightly with a feather, the cuticle is stained of a straw or sulphur color in 3 days; it then begins to pucker with a little serum underneath; a slight red ring surrounds the parts; and the cuticle (or skin) comes off on the 4th or 5th day, leaving the surface like a common blistered part, with a few deeper streaks, where the *cutis vera* (or true skin) has been touched. But if the Acid has been used undiluted or longer applied, the cuticle becomes of a deep brown; it does not rise or pucker; as the near vessels, necessary for throwing it off, appear to be destroyed: the red ring forming on the 3d day becomes deeper and broader and a portion of the true skin, of the thickness of sheep's leather, begins to separate in 6 or 7 days. The parts are rather tedious in healing as no serous discharge ensues; the Acid cannot be substituted for Blisters, where this is the motive.

In all urgent and acute cases, the Acid appears to possess advantages sufficient to recommend its general adoption in practice.

St. Thomas' Mount, 30th June 1819.

The importance of the Article has led me to transcribe the whole, especially as it applies with equal efficacy to other cases of importance, and therefore deserves to be generally known. It may be proper to add, that in diseases of the Liver, the use of Acids has been long recommended and employed with advantage, by Dr. H. Scott of the Medical Board of Bombay*

Durhamstah, Sept. 30, 1822.

NOTE. — Want of room precludes the publication of the remainder till to-morrow. — HURKRA.

* See a paper on the internal and external use of the NITRO MURIATIC ACID in the cure of Diseases by H. Scott, M. D. in the Medico Chirurgical Transactions, Vol. 8, 1817.

Saugor. — Letters from the Saugor Division of the Army, mention the Rains had been recently excessive in that quarter with continued high winds. The weather was uncommonly cool, the Thermometer ranging from 70 to 80; and Blankets were generally used at night. The troops we learn continued pretty healthy. In addition to this, we have pleasure in finding that although the Presidency has been rather sickly of late, the case has been otherwise with the troops and public Establishment in Bengal, which have been healthy, considering the season. — John Bull.

Births.

At Contai, Tithoo, on the 24th ultimo, the Lady of R. S. COHILL, Esq. of a Son.

At Benares, on the 23d ultimo, the Lady of the Reverend WILLIAM FRASER, Chaplain at Benares, of a Son.

Deaths.

On the 20th ultimo, Mr. CLEMENTY PEREIRA, aged 17 years, much regretted by his friends and relations.

On the 28th ultimo, Mrs. ELIZABETH HUMPHREY, wife of Mr. ALEXANDER HUMPHREY, aged 44 years.

On the 27th ultimo, of the Cholera Morbus, Master FRANCIS MENDES, third Son of Mr. A. MENDES, aged 5 years, 3 months and 2 days.

At Contai, on the 30th ultimo, C. R. CROMMELIN, Esq. Salt Agent at Hidgelee.

At Mirzapore, on the 20th ultimo, Mrs. ELIZABETH ROGERS, aged 41 years, deeply regretted by all who knew her — leaving a disconsolate husband, and an infant Daughter to bewail her irreparable loss.

At Keitah, on the 14th ultimo, Cornet JOHN PAGE, of the 2d Regiment of Light Cavalry.

On the 12th ultimo, Master FRANCIS LYNCH, aged 15 years. In the act of steering a boat near Nundunpoor Indigo Factory, he unfortunately lost his balance, fell overboard, and was drowned. The body was found some hours afterwards, and interred the following day. The affectionate heart of this youth, will be long remembered by the numerous relations he has left to deplore his melancholy fate.

At Bhooj, in Catch, on the 11th ultimo, Major FRANCIS DONNELLY, of the 6th Regiment, Commanding the 1st Battalion of that Corps.

At Mhow, on the 28th of May, the infant Daughter of Captain SIMPSON, aged 4 months.

At Madras, on the 23d of August, JOHN AENEAS, the infant Son of Lieutenant and Adjutant SPICKS, 9d Battalion 8th Regiment.

At Madras, on the 28th of July, JOHN AMALAN, Madras European Regiment, sincerely regretted by his relatives and friends.